



THE

EPISTLE.

THAT the Church of God has been all along, even from it's Infancy to this very Moment, not only distracted and diseased, but her Bones broken, her Members put all out of joint, and her very Flesh torn asunder, by the quarrellsome Humours and contentious Spirits of some of her own Children, is manifest both by Scripture, History and Experience. And it is observable, how that the Fire of Contention has broken forth sometimes in one Point of Faith, sometimes in another. That which at present She is much disquieted withal amongst us, is in the Point of Justification: Wherein, as differences have overspread the Face of our Church, so, that bitter Zeal and Strife, which St. James censures so severely, has overspread the Face of most Men's Spirits. My Design in this present Discourse is not to pour on Oil to encrease the Flame, but to pour in Oil and Wine to heal the wounds that have been made. And the course I have steered herein, is by reducing all to a Scripture-standard. I have not gone about to dictate and affirm things without Proof, nor to Spin Webs out of my own Brain and Bowels, but have made Scripture-Positions the ground-work of all my Performances; and have endeavour'd to find out the true Sense by considering the Context, and comparing one Scripture with another, and interpreting the more general and obscure by the more Plain and Particular; and then have drawn Inferences and Conclusions from that Sense so fixed: So that I have not first taken up a Notion and then screwed and wrested Scripture to countenance and confirm it, and so made the Scripture to truckle under; but have set that in the Throne and uppermost Room, and have brought my Conceptions to follow after, bow down, and make Obeisance to that, and wait upon it.

And then, because it is a Matter, not only of exceeding Profit and Advantage, but of wonderful Pleasure and Delight, to understand

stand the true Notions of Things, I have very largely, and (as far as I know) more fully opened the Nature of Justification out of Scripture, than has been done by any other Hand. And this is absolutely necessary to the right fixing and stating any Controversie; For till we are agreed, What Justification (for Example) is, and wherein it does consist, How can we resolve what is to be affirmed or denied concerning it? As, whether it be upon Consideration of something without us or within us, and how far forth either of these do concur thereto, and in what respects? Whether there be not new, particular Acts of Justification, as well as a first and general one? and the like.

What is performed herein, I tender and submit to the impartial Examination of the unbiass Reader.

Possibly I might have procured some great Names to have usher'd it into the World, but I desire it may stand or fall according to it's own Desert; and that neither on the one Hand, the Obscurity of the Author should Prejudice, nor any Recommendation on the other Hand, should promote, its Acceptance, but that it may be either received or rejected, as it brings Letters Testimonial from Scripture. Whatsoever Doctrine here delivered is of God, let it be owned and countenanced, least you be found Fighters against God, but what is only of Man, let it come to nought. So be it.

S. C.

Advertisement.

There are Letters between Mr. *Humfrey* and this Author about this Point of *Justification*, which were intended to be added to this Book; but to avoid the making it too big, I intend to put those Letters out by themselves.

Thomas Parkhurst.

A

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E R R A T A.

THough this Book be Corrected as well as most that I have seen, yet one great fault has escap'd. The Word [*not*] is left out, *Page 46. Line 21.* where the Sentence should be read thus, [*in a Legal, and not in an Evangelical Way.*] The other Faults are of less Moment; which yet, if the Reader will Correct he'll do himself a Kindness, as well as the Author, *Page 15. l. 23. after 19. add Wisdom, p. 18. l. 24. for of Sinners, read of Life, p. 26. l. 35. insert known, p. 44. l. 34. for Luke 16. 1. r. Luke 16. 15. p. 78. l. 1. for fidei, r. fides, p. 80. the Letters of Reference q. r. are transpos'd, p. 85. l. 8. for come r. coin, l. 9. for r. r. r., p. 88. l. 9. for satisfactionem r. satisfactio est, p. 92. l. 18. set in the Margin Prop. 2.*

The running Title in the *Thesis* (added by the Printer) is very improper.

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The

The Introduction.

Shewing the Author's Design, both Negatively and Affirmatively, and his Manner of handling this
A R G U M E N T.

BEFORE I Lanch forth into the Deep of my intended Matter, I shall entertain the Reader on the Shore, as it were, with a brief account (by way of *Introduction* or *Preparative*) of my Design and Method in Treating of this Subject.

I. First *Negatively*, (1.) I have not embraced these Sentiments, hereafter delivered, rashly and unadvisedly ; but upon divers Years mature Deliberation and Consideration : For, as I was at first seasoned with other Perswasions in many particulars, so they were not easily and suddenly removed ; but very slowly and by degrees, And that

(2.) Not out of any over-weening Conceit of some Mens Parts and Piety, so as to have their *Persons in admiration*, as if they were un-errable. 'Tis not the heat of my affection to any, that has warp'd my Judgment to their Opinions. I call no Man upon Earth *Father* or *Master* in this sence: I make them not the Lords and Guides of my Faith, nor Pin my Judgment upon their Sleeves: Much less

(3.) Have I bin led hereunto by any carnal Respects or sinister Aims ; I expect no Preferment ; I have no *Arminianizing* Principle or Design ; much less any inclination to *Popery* or *Socinianism* : I absolutely Disclaim all these. I design not to lay the least Blemish or Speck upon the *Reformation*, or those Worthy Persons that were Instruments therein ; for I have a high Veneration for them, and desire to Pay them the whole Debt (without any defalcation and abatement) of Honour and Respect which is due to them. I own them for Choice and Eminent Instruments in God's Hand : But withal, I know they were but Men, subject to like Passions, Mistakes and Errors with our selves ; and tho they were Giants, and we, some of us, but Dwarfs, yet standing upon their Shoulders, we may see further than they.

B

These

These things are fancied by some to be the great Engines to draw Men to the Opinions hereafter establisht, and therefore I mention them by way of ~~denial~~ and disclaimer as to my self; (for what influence they may have upon others I cannot say.)

I I. But *Secondly* and *affirmatively*: (1.) I am led hereunto purely by Scripture-Authority, and the convictions of Truth shining there.

I deny not, but that I received the first Hints and Rudiments of my Apprehensions in this Point from the Writings of some others, but that which fixed me therein was the study of the Scriptures: So that as the Inhabitants of *Sychar* said to their Neighbour-Woman who brought them the first tidings of Christ, *Now we believe not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ the Saviour of the World, John 4. 42.* So I can now say that I am satisfied, not from their Testimony and Authority, but because I am convinced that the Scripture saith so. And the more I read it, the more I am confirmed, as finding a *τὸ ἀντίστοιχον*, an exact fitness, correspondence, symmetry and harmony between the Scripture and this Opinion, and that it lies smooth and even with the whole Tenor and Scope thereof, in my apprehension. And were I any thing jealous or doubtful in the point, I should not dare to advance one step in this Publick Way; but my clear and full satisfaction therein, upon the Grounds and Reasons following, leave me not without all hope that the same Argument may prove convictive and satisfactory to some others also.

(2.) As I am led hereunto by *Scripture-Authority*, so I walk here-in purely by *Scripture-light*, and go no further than I have *that* for my *Leader* and *Guide*: I dig all my Stones to build with out of this Quarry: I take all my measures from hence, as judging *that* the most proper and probable Method to arrive at, and attain unto the knowledge of the Truth. And therefore I begin with a *Scripture-foundation*, upon which I erect all my following Discourse perpendicularly (according to the Rules of *Modern Architecture*) without such Juttings over, and Digressions, as some make use of. And so likewise I proceed, and carry it on in the same way from Point to Point, both in opening the Nature of Justification, justifying Faith, Gospel-Righteousness, &c. and in assigning the several kinds of Justification: Where I use no School-Distinctions, but frame only such, for which I have good Warrant from Scripture, and do shew my Grounds for them (and I wish all others would or could give us as good Grounds for many Distinctions which they abound in:)
for

for I hold, That Rule ought to be Religiously and inviolably observed, that *Non est distinguendum ubi Scriptura non distinguit*. And if we would but keep close hereunto, it would lop off abundance of erroneous Tenets, and superfluous Discourses : whereas, if once we give way to the Caprich, Luxury and intemperance of a wanton Fancy herein, there will be no end of our Rambling. In a word, My whole Performance contains little else than a Discourse upon several places of Scripture, wherein I have endeavoured to render the most obvious, familiar and easie sense which the words do afford. And thus having intrencht my self within Scripture-Fortifications, I hope there will be no great danger of having my Quarters attack'd and beaten up. In these lie all my strength (as Samson's did in his Locks) and while I can but keep them from being cut off, I hope to be unwoundable.

And good Reason it should be so, in this Case especially, since the Justification of a Sinner is matter of pure Scripture-Revelation, of which we have no *κοινὰ ἔννοιαι*, no inbred Notices and connatural Apprehensions, but must fetch all from without, even from the Fountain of Divine Revelation.

True, *Justification* is a Law-Term, and made use of in Courts of Judicature ; but I think we need not have recourse to them for the true Notion of it : We shall have no occasion to go to the *Philistims* to sharpen our Tools and polish our Instruments (of Discourse :) for I hope to make it appear, that the Scripture is self-sufficient for this purpose, to give a true, full and clear account of it, so that we may see it by its own light. And hereupon

(3.) I have purposely forbore to consult other Authors, that I might be the more un-biast in my thoughts, that my Sentiments might be the more natural and genuine, and my Conceptions might flow more freely in that Channel which is cut out for them by the Spirit of God, and not by the Fancies of Men : I consider not what is said by one or another, but only what the Scripture saith, and here, I hope, I have not reckoned without mine Host : I regard not who is *for*, or who is *against* what I say, so long as I have the Scripture on my side. That there are any who, in other Points Orthodox, do differ from me in this, is my burden ; but that any, in many other things grossly Heterodox, agree with me herein, is matter of rejoicing to me, not in respect of my self, but of them, that they are found *walking in the Truth* in this particular.

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meanest Capacity : For tho the subject (at least as it has commonly been handled) be knotty, perplext, and intricate, yet by reducing the severall Parcels thereof in Scripture, to a plain and familiar Method, I hope, I have rendred it intelligible to an ordinary Understanding : And that will be a good Evidence of the Truth of what is propounded, viz. if it be of easie Apprehension. There's a remarkable Passage to this Purpose, of that Man of Renown, both for Piety, Learning, Prudence, and all excellent Accomplishments, Arch-Bishop *Usher*, who being to dispute with a Jesuit, for the Satisfaction of a Lady, bespoke her thus : " Madam, " Let us know the End of our Meeting. Is it that this Gentleman " and I should try our Strength afore you ? If so, then its like " that we can speak Languages, and quote Authors which you " don't understand ; how then will you know who gets the better ? " Therefore this is not our End : If this Gentleman desires to show " his Learning and Reading that way, if he please to come to the " Colledge of *Dublin*, where there are Men that will understand us " both, and can judge between us, I shall willingly deal with him " at those Weapons ; but now our Business is something else : It is " supposed that we two, whom your Husband and you have chosen, can speak more for the Defence of our Religion than you " that chose us, and your desire is to know, by hearing our Discourse in your own Language, how to rectifie your Judgments ? " Now therefore i'll give you a Rule, which if you please to remember, you shall be able to discern which of us two, have the " Truth on our side ; and it is this,

The Points we will Discourse of shall be such, without some Knowledge whereof, no Man may, in an ordinary Way, attain to the end of his Faith, the Salvation of his Soul. In these you may easily lose your selves, not only by Heresie, which is a flat denying of them, but by Ignorance also, by a bare not knowing of them. The Word of Truth contained in the Scriptures is the Rule both of Faith and Life, common to small and great, concerning these things : Now whilst we keep to the true Sense of the Scriptures in these Points, you may understand us both ; but when we shall fly to subtil Distinctions to evade plain Texts, or fly from the Scriptures to take Sanctuary in Authors which you know not, assure your self, that we are at a loss, and seek Victory rather than Truth. Keep this Rule, Madam, in your mind, for this Gentleman dares not deny it to be a true one, and then you'll be the better for our Meeting. Vide Collection of the Lives of Ten Eminent Divines, by the Reverend Mr. Sam. Clark, p. 233.

(5.) And that it might be the more useful for Private Christians,

I have laid things down only Positively and Doctrinally, and waved Controversial Matter; yet I have endeavour'd to enterlard and besprinkle it with such Principles and Positions, as may be made use of to Rout such Cavils and Exceptions as may be brought against it.

(*Lastly.*) I would not for a World, lift up the least Thought (much less a Finger, or a Pen) or utter the least Word, Derogatory to the Free-Grace of God, to the Righteousness of Christ, or that Work of our Redemption by him. No, rather let my Tongue cleave to the Roof of my Mouth, and my Hand wither in my Bosom, than to intrench in the least upon that (Free-Grace) to which I am so great a Debtor, and from which I acknowledge my self to have received all that I *have* or *am*. But, we must not Lie for God, nor extend the Limits of these Things beyond those bounds which the Scripture has set to them. 'Tis no Disparagement to, nor Depreciation of, God's Grace and Mercy, not to ascribe that to it, which the Scripture does not warrant us to ascribe to it. God is the most competent Judge of his own Works. In these Things which are pure Matters of Revelation, we must take all our Measures from Scripture. 'Tis our Humility and Modesty to say nothing, where *that* is silent. We must not set up our *Posts* by Gods *Pillars*: We must not daub over his Diamonds with our Varnish, nor mingle the pure Mettal of his Revelations with the Dross of our Inventions.

As 'tis not Religion, but Superstition to over-do, and to place Religion in those Observances which are Strangers to Divine Institution, as *Touch not, Taste not, &c.* So 'tis not good Divinity to ascribe that to the Righteousness of Christ, which the Scripture does not ascribe to it: And as the same Persons, who stretch the Righteousness of Christ in one Case, as if he had obey'd the Law of Works in our stead, and count those undervaluers of the Work of Redemption that deny it; yet in another Case, don't count it any Intrenchment upon the Work of Redemption, to confine it only to the Elect, and cry out upon *Universal Redemption*, in the most sober Sense, as an *Arminian* Tenet, count themselves guiltless herein, tho they limit it within narrower bounds than the Scripture (perhaps) sets to it: So why should it be counted Derogatory to the Righteousness of Christ, to fix it in it's proper Place? And why may not the extending it further be charged as a *Syncretising* with the *Antinomians*, as the other with the *Arminians*; and that more truly, since it is certain, that they have made use of these

these Principles to very bad Ends and Purposes? 'Tis not, what we may fancy and imagine to be conducing to the Honour of Christ and his Undertaking, that is really so, but what the Scripture warrants us to judge herein.

These things being premised, I come now to my main Business.

CHAP. I.

Concerning the Significations of the Words in the Originals.

§. 1. *A Preface.* §. 2. *The several Translations of the Word פָּרָשׁ.*
 §. 3. *And of שְׂמִינִיּוֹ.* §. 4. *Some Reflections upon them.*

§. 1. **E**VERY Truth is of a precious Nature, as being a Spark and Ray of that Original, Eternal Verity; it has a grateful relish to the Palate of the Soul, and a beautiful aspect to the Understanding, as being proportion'd thereto, like Light to the Eye: Hence, even *circumferential* and unconcerning Truths have been digged for by some, as hid Treasure: How much more should we give all Diligence and employ all imaginable Endeavours in the search of *Central, Vital* Truths, wherein the Life, Soul, Spirit, and Heart-blood of Religion does consist? Among which the Justification of a Sinner before God has ever been accounted one; as being a great Mystery, and manifested only by the Gospel, wherein only the *Righteousness of God is revealed from Faith to Faith*. As for those Truths that grow in Nature's Garden, they may more easily be cultivated, propagated and improved, but such as are purely of Divine Revelation, and consequently of the greatest moment and concernment, they call for, as a more than humane Assistance, so a more than ordinary Diligence in the study of and search after them. And therefore, I am not without all Hopes, that my endeavours in this kind may prove not altogether unacceptable, as being conducive (if I mistake not) to the clearing this weighty Point.

True, many have laboured to very good purpose on this Subject, yet Justification is a large and spacious Field, wherein there is room still left for others to Work in: And therefore, I have presumed to cast in my *Mite*, and to offer, tho not *Gold* and *Silver*, yet *Camels Hair* and *Goats Skins* towards the Furniture of the
 the

A Preface.

the Tabernacle, the Edification of the Church of God, and the building up of the Saints in Knowledge and their most Holy Faith. Wherein

I implore the Divine Assistance, that He who is Lord of the Harvest, would both Ministr. Seed to the Sower, and give to every Seed its own Body; and also, that he'd Water it with his Divine Benediction, and ripen it by the Sun-shine, and refreshing Influence of his Favour, that it may bring forth Fruit to the Praise of the Riches of his Grace in Jesus Christ. To whom be Glory throughout all Ages, World without End. Amen.

§. II. To open the Nature of *Justification* more fully, clearly and satisfactorily. I shall first enquire into the *Notion* of the *Word*, and then consider the *Nature* of the *Thing*.

To form and fix a right *Scripture-Conception* of *Justification*, I shall in the first Place, for a Foundation (upon which the whole of my following Endeavour will be built) thorowly examine and lay before you the *Scripture-use* of the Words [*Justifie*] and [*Justification*] and that not only according to our *Translations*, but according to the *Originals*.

To begin with the *Hebrew*, I find that the Verb קִיַּן (and there's no other Translated [*to justify*] besides that) in the several Conjugations thereof, as they are set down in *Buxtorf's Concordance*, is diversly rendred in our Translation.

(1.) To be Righteous, *Gen.* 38. 26. *Job* 35. 7. and 9. 15. and 34. 5. and 10. 15. *Psal.* 19. 10. *Job* 22. 3. and 40. 8. and 15. 14. *Ezek.* 16. 52.

(2.) To be Just, *Job* 33. 12. and 9. 2. and 4. 17.

(3.) To be Cleanfed, *Dan.* 8. 14. Margin [*Justified*.]

(4.) To do Justice, 2 *Sam.* 15. 4. *Psal.* 82. 3.

(5.) To turn to Righteousness, *Dan.* 12. 3.

(6.) To clear one's self, *Gen.* 44. 16.

(7.) To Justifie, *Job* 9. 20. *Jer.* 3. 11. *Job* 33. 32. & 32. 2. *Ezek.* 16. 51, 52. *Dent.* 25. 1. *Prov.* 17. 15. *Isa.* 50. 8. & 5. 23. 1 *Kings* 8. 32. *Exod.* 23. 7. *Job* 27. 5. *Isa.* 53. 11. and Passively

To be justified, *Job* 13. 18. *Psal.* 51. 5. *Isa.* 43. 26. *Job* 25. 4. *Psal.* 143. 2. *Job* 11. 2. *Isa.* 45. 25. & 43. 9. And these are all the places where 'tis used: Here I observe,

(1.) That wheresoever 'tis rendred [*to be just or righteous*] it always denotes an inherent righteousness, or a person endued with that qualification.

(2.) That it signifies [*to justify*] not only in *Hiphil* (as is commonly

The Significations of *פָּרַשׁ* & *שִׁמְשָׁה*

only said) but also in other active Conjugations, as in *Kal*, Job 9. 30. in *Piel*, Jer. 3. 11. in *Hithpael*, Gen. 44. 16.

§. 3. Then for the Greek Verbs *δικαιο* & *δικαιοῦμαι*, they are rendred not only [to justify] and [to be justified] but the Passive is rendred once [to be freed from.] Margin [justified] Rom. 6. 7. and once [to be righteous] Rev. 22. 11.

And the Noun [justification] answers both to *δικαιοσις* Rom. 5. 18. and *δικαιομα* Rom. 5. 16.

§. 4. By all which it appears, that [to justify] is used very rarely, viz. only twice in the Old Testament for making just in a Physical way, either by cleansing or removing of pollution, as Dan. 8. 14. or by infusing and working righteousness in another, as a teacher or instructor (with which it is there joined) as Dan. 12. 3. and so once in the New Testament, for acting or working righteousness ones self, viz. Rev. 22. 11. For, as for those two places where 'tis rendred [to do justice] it may as well signifie, and be translated [to justify] viz. 2 Sam. 15. 4. Psal. 82. 3.

CHAP. II.

Shewing how the Word [justify] is used in Scripture.

§. 1. To whom it is applied. §. 2. To what it is opposed. §. 3. With what it is joined.

§. 1. I Shall now in the next place give you a full account also of the Use of the Word [justify] in Scripture; both to whom it is applied; to what it is opposed, and with what it is joined.

I. The Word [justify] is applied both to God and Man.

1. To God; and that both Negatively.

(1.) Not the wicked, Exod. 23. 7.— I will not justify the wicked, saith God.

(2.) No Man, Psal. 143. 2. Enter not into judgment with thy servant, for in thy sight shall no Man living be justified, viz. in strict justice, by the Law of Works. So Job 25. 4. How then can Man be justified with God? or how can he be clean that is born of a Woman?

(3.) Not the Guilty, Ex. 34. 7.— that will by no means clear the guilty.

(4.) Not the hearers of the Law only, Rom. 2. 13.

And Affirmatively, in general, Isa. 43. 26— declare thou that thou

Job [To justifie] apply'd to God. *Who are justified, and how.*
re thou mayst be justified, viz. by God. *Rom.* 8. 33 — 'tis God that ju-
is stifies.

Particularly, he justifies,

7. (1.) Christ, *Isa.* 50. 8. — He is near that justifies me, saith Christ.

5. (2.) The Righteous, *1 Kings* 8. 32. Judge thy servants — ju-
stifying the righteous.

y (3.) All the Seed of Israel, *Isa.* 45. 25. In him shall all the Seed of
a Israel be justified —

3. (4.) The Penitent, *Luke* 18. 14. This Man went down to his house
justified rather than the other.

r (5.) The doers of the Law, *Rom.* 2. 13 — the doers of the Law
shall be justified, viz. so far forth as they are such.

s (6.) Him that believes, *Rom.* 3. 26 — the justifier of him which
believes in Jesus.

(7.) Both circumcision and uncircumcision, *Rom.* 3. 30. 'Tis one God
which shall justify the circumcision by faith, and the uncircumcision thro
faith.

(8.) The ungodly, *Rom.* 4. 5 — who believes in him that justi-
fies the ungodly.

(9.) The Heathen, *Gal.* 3. 8. The Scripture foreseeing that God
would justify the Heathen —

And this he does Negatively,

Not by the Law, *Gal.* 2. 16. viz. the Law of Moses, *Acts* 13. 39.
e. not by the deeds of the Law, *Rom.* 3. 20. or the works of the
Law, *Gal.* 2. 16. nor, by knowing nothing by our selves, *1 Cor.* 4. 4.

But Affirmatively, (1.) By the knowledge of Christ, *Isa.* 53. 11.
(2.) By our Words, *Matth.* 12. 37. (3.) By Faith, *Rom.* 3. 28, 30.
& 5. 1. *Gal.* 3. 8, 24. & 2. 16. (4.) Freely by Grace, *Rom.* 3. 24.
Tit. 3. 7. (5.) By Works, *James* 2. 21, 24, 25.

Again, 'Tis ascribed to Christ, both Actively, In general, *Isa.*
53. 11. *Acts* 13. 39. *Rom.* 5. 16, 18. *Gal.* 2. 17.

Particularly, To his bearing our iniquities, *Isa.* 53. 11. Redemp-
tion, *Rom.* 3. 24. Resurrection, *Rom.* 4. 25. Blood, *Rom.* 5. 9. Righte-
ousness, v. 18. Name, *1 Cor.* 6. 11.

And Passively, *1 Tim.* 3. 16.

The Holy Ghost also justifies, *1 Cor.* 6. 11.

II. It is applied to Man, when he justifies either himself, or
others.

(1.) Himself, *Job* 9. 20. & 32. 2. *Jer.* 3. 11. *Luke* 10. 29. & 16. 15.

(2.) Others, Negatively, Not those whom he counts unrighteous,
Job 27. 5. nor the wicked (for that is condemned) *Prov.* 17. 15.
Isa. 5. 22, 23.

C

Affr-

10 [To justify] *what it's opposed to, and join'd with.*

Affirmatively, Either God or other Men.

(1.) *God*, Psal. 51. 4. Rom. 3. 4. Luke 7. 29. and his wife Dis-
pensations, Matth. 11. 19.

(2.) *Other Men*; and that either in a *publick* capacity, as a Judge,
justifying the righteous, Deut. 25. 1. or in a *private* capacity, justi-
fying those he accounts righteous, Job 33. 32. so Ezek. 16. 51, 52.

It's spoken also of *Idols*, Isa. 43. 9. *Let them bring forth their wit-
nesses that they may be justified.*

§. II. The Word [justify] is opposed to (1.) *Condemn*, Deut.
25. 1. 1 Kings 8. 32. Job 9. 20. Prov. 17. 15. Matth. 12. 37. Rom.
8. 33, 34. & 5. 16, 18. (2.) *To contend with*, Isa. 50. 8. (3.) *To
laying to the charge of*, Rom. 8. 33. (4.) *To taking away righteous-
ness*, Isa. 5. 23. (5.) *Justifying God*, is opposed to *rejecting his
counsel*, Luke 7. 29, 30.

§. III. The Word [justify] is joined with several things, as be-
ing of the same nature with them, and sometimes clearly explain'd
by them. 'Tis join'd with (1.) *Pure*, Job 4. 17. (2.) *Clean*, Job
25. 4. (3.) *Clear*, Psal. 51. 4. (4.) *Being righteous*, Job 15. 14.
(5.) *Being just* before God, Rom. 2. 13. (6.) *Being righteous in
his own Eyes*, Job 32. v. 1. and 2. compar'd. (7.) *Judging*, 1 Cor.
4. 4. Both by way of justifying and condemning, 1 Kings 8. 32.
(8.) *Pleading*, Isa. 43. 26. (9.) *Defending*, Psal. 82. 3. (10.) *Giv-
ing the righteous according to his righteousness*, 1 Kings 8. 32.
(11.) *Forgiveness of sins*, Acts 13. 38, 39.

These now are my *Tools* to work withal. This is the *Foundation*
I lay to build upon, which you see consists all of *Scripture-Materials*;
and tho they may seem to be something rugged and un-hewn, and
to lie under-ground, yet I hope, will prove of excellent use, not
only to support the rest of the Building, but to be like a living
Root, sending forth a *vital* influence into the several Branches or
Members of this Body, and Rooms of this Building, whereby they
will be, as it were, inspired and animated, and will grow up (tho
not into a beautiful and sumptuous Structure, yet) I hope, into a
useful one, at least, to entertain the *Reader* with some kind of sa-
tisfaction and content.

This *Foundation* being laid, I come now to the *Superstructure*,
which will go on with more ease and delight, and appear more
beautiful and pleasant. And I shall manage my Design by way of
Observation, Inference or Conclusion from the foregoing Premises.

CHAP. III.

The several Senses of Justification.

§. 1. To justify is most properly the act of a Judge, and consists in Three things. §. 2. Justification by Plea, Publick. §. 3. Private. §. 4. What it is for a Man to justify himself. §. 5. What it is for a Man to justify God.

Hitherto I have only made a bare Recital of those Scriptures wherein any thing of Justification occurs, only cast into such a Mold, and reduced to such a Method as seemed proper and natural, without affixing any Sense to the Words; and therefore I shall proceed now to consider the several Senses wherein 'tis attributed to one or another, which will lead on directly to the Hall, as it were, or the first spacious Room of Entertainment.

And then I shall make some Remarks or Reflections, or gather some Conclusions concerning the Nature of Justification, and what else is considerable.

§. I. First I observe that the Word [justify] in the primary and most proper acceptation, belongs to a Judge, and is his Act, whereby

(1.) He passes or pronounces Sentence on the behalf of the Prisoner, Defendant or Person accused of, and charged with some Crime. Thus 'tis made an act of Judgment, *Deut. 25.1. If there be a controversy between men, and they come unto judgment, that the Judge may judge them, then they shall justify the righteous, and condemn the wicked.* So *1 Kings 8. 32.— Judge thy servants, condemning the wicked to bring his way upon his head, and justifying the righteous to give him according to his righteousness.*— So *Psal. 143. 2. Enter not into Judgment with thy Servant, O Lord, for in thy sight shall no Man living be justified.* So *1 Cor. 4. 4.* And thus *Abalom* endeavours to cajole the People by wishing, *O that I were made a Judge in the Land, that every Man which has any Suit or Cause might come to me, and I would do him justice, or justify him.* *2 Sam. 15. 4.*

And this includes Two Things. (1.) Freeing from Guilt, or acquitting and absolving a Person from the Crime wherewith he is charged and stands accused, and pronouncing him to be no offender or transgressor. Thus *Rom. 8. 33.* it is opposed to laying something to a Man's Charge, and so it implies a freeing him from

that Charge. Thus it is taken *Isa. 50. 8. He is near that justifies me, i. e. Vindicates my innocency, and acquits me from all those Calumnies and Reproaches that are laid upon me. This is taking away a Man's supposed Guilt or Fault: For, as condemning the righteous, is taking away his righteousness, Isa. 5. 23. so justifying the righteous must be taking away his Crime objected against him.*

And here 'tis observable that this acquitting from guilt differs from that acquitting that is in pardon, which is from a real guilt, the other only from a reputed one; one is acquitting an innocent person from a crime unjustly charged upon him, the other is discharging a guilty person from the punishment justly belonging to him.

And also it includes (2.) *Declaring him to be innocent, just, righteous, rectus in curia: Hence 'tis joyn'd with and made equivalent to, being Pure, clean, clear, righteous and just before God; as before. c. 2. §. 3.*

This is a kind of making a man righteous, *i. e. Causing that he shall be taken, or reputed to be so by other men and treated accordingly: for, as condemning the righteous, is taking away his righteousness from him, Isa. 5. 23. i. e. passing such a sentence upon him as if he were unrighteous, and whereby he shall be so accounted; so, justifying the righteous must be conferring a righteousness upon him, viz. not in a physical or moral, but in a judicial sense, i. e. that he shall be righteous in the Eye of the Law.*

And this is [*to justify*] in the most strict sense, as being opposed so frequently to *Condemnation*. Now

(2.) This acquitting from Fault, and declaring Righteous, does necessarily presuppose, that the Judge does in his own Mind and Thoughts approve of such an one, and that he does esteem, repute and account him righteous, according to the Evidence that has been brought afore him, before he pronounces and declares him to be so in Law. As he that justifies himself is *righteous in his own eyes, Job 32. 2. with v. 1.* so he that justifies another, that other must first be righteous in his eyes and esteem that justifies him. Thus, *being justified* is made all one with being just before God, *i. e. in his account and esteem, Rom. 2. 13. Not the bearers of the Law are just before God, but the doers of the Law shall be justified.* And then

(3.) It connotes or includes, by way of consequence, the *Execution* of the Sentence, in dealing with him as righteous, both by *indemnifying* or discharging him from Punishment, answering to the first branch of the Sentence, in acquitting from Guilt; and by

To justify by way of Plea.

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by bestowing upon him the priviledges of a righteous Person, answering to the other branch of the Sentence, in declaring him to be righteous. This is expressly made an ingredient of Justification, 1 King 8. 32. *justifying the righteous, by giving him according to his righteousness*; as on the contrary, condemning there includes also the execution of the Sentence — *condemning the wicked to bring his way upon his head*.

So then, Full, entire, compleat Justification in general, consists in three acts. (1.) An act of the *Mind*, accounting righteous. (2.) An act of the *Mouth*, pronouncing or declaring it to others, that they may take notice of it. And (3.) An act of the *Hand*, as I may call it, dealing with a Man as righteous, both by freeing him from Punishment, and bestowing those Priviledges and Benefits upon him which belong to righteous Persons.

This now is *Justification* in a Judicial way, or to *justify* by way of Judgment, which is the primary, most proper, and formal *Justification*: And this is also the Fountain from whence the following Senses spring, the Root upon which they grow, and the Stock that bears them all; so that they all have relation to, and dependance upon this. And therefore

§. 2. In a secondary and subordinate Sense, the word [*justify*] belongs to an Advocate, Counsellor or Barrister (as we call them) and so it signifies to Plead, Maintain, Defend, Manifest, Set forth the Innocency, Righteousness and Integrity of his Client, viz. if the Cause will bear it; for otherwise he falls under that Wo, Isa. 5. 23. which place may refer to Lawyers that Plead, as well as to Judges that Pass Sentence. Thus we find a plain reference to such Proceedings at Law, by Pleading for and against, Isa. 50. 8. *He is near that justifies me, (viz. by passing Sentence on my side) who will contend with me? (i. e. implead me, or enter a Plea against me) Let us stand together (as Plaintiff and Defendant) Who is my adversary? (my impleader, or he that enters an Action against me) Let him come near, (let him join Issue with me.)* Hence also we find [*justifying*] joined with *Pleading*, Isa. 43. 25. and *defending*, Psal. 82. 3. *Defend the poor and fatherless, do justice to (or justify) the afflicted and needy.*

This is to *justify* by way of Plea.

Now concerning this Justification, 'tis to be observed, That it is but subservient to the former, and in order to that; for the Lawyer pleads for his Client, and argues on his behalf for this end, that the Judge may acquit him, and pass sentence for him.

§. 3.

S. 3. In a lower sense yet, One private Person may justify another, and that is by excusing and alledging what he can on his behalf (with truth) that so he may be esteemed and accounted righteous and innocent, or free from that Crime that he justifies himself from. Thus *Elihu* desired to justify *Job*, c. 33. 32. *I desire to justify thee, i. e.* to entertain good thoughts of thee, and to say what I can for thee; but *Job* would not justify his Friends, c. 27. 5. *God forbid that I should justify you i. e.* hold you righteous in those Imputations you lay upon me, and so acknowledge my self an Hypocrite, as it follows, *I will not remove my integrity from me, &c.* Neither could *Joseph's* Brethren clear or justify themselves, *Gen.* 44. 16. And thus *Wisdom* is justified of her children, *Matth.* 11. 19. *i. e.* vindicated from those Aspersions that are cast upon it by wicked men.

And this is sometimes only comparative, when a man makes another seem innocent or righteous in comparison of himself, as *Ezek.* 16. 51. *Thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done, so* v. 52.

S. 4. In proportion hereunto, when a Man is said to justify himself, the meaning must be, that in his own thoughts he judges, esteems and accounts himself righteous and free from the fault charged upon him; he acknowledges no guilt in that case, and then stands upon his own innocency, saith what he can for himself, vindicates himself from what is objected and alledged against him, pleads his own righteousness, and by all ways and means endeavours to clear himself, *i. e.* to approve, declare and manifest himself to be no Offendor, but a just and righteous Person, at least, in that particular. Thus it was with *Job*, c. 32. *he was righteous in his own Eyes, v. 1. i. e.* he thought himself so; and then he justified himself, v. 2. *i. e.* defended and maintained his own innocency against their Cavils and Allegations. So c. 13. 18. *I know that I shall be justified, כִּי אֲנִי אֶצְדִּק* that I shall be just, *i. e.* that I can make it appear that I am so. And thus did the Lawyer, *Luke* 10. 29. *He willing to justify himself said— i. e.* to manifest and make known to Christ his righteousness. This also was the case of the Pharisees *Luke* 16. 15. *Ye are they which justify your selves before Men, i. e.* you publish and proclaim your own righteousness, and extol yourselves as the only righteous persons. And this is done by way of Plea too, *Job* 13. 18. *Behold, now I have ordered my cause, I know that I shall be justified, i. e.* I shall approve my self just in my cause or shall be able to make good my cause, so as to clear my self and

main

Of justifying ones self.

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maintain mine own integrity; and then it follows, *Job. 19. Who is he that will plead with me?* and more expressly, *Isa. 43. 26. Let us stand together, declare thou that thou mayst be justified, i. e. plead for thy self, and shew what thou canst say for thy self in order to thy justification.*

And this also sometimes is only comparative, when one does manifest one's self not to be so bad as another, as *Jer. 3. 11. Backsliding Israel has justified her self more than treacherous Judah.*

§. 5. When Man is said to justify God, it must be understood *comparatively* in such a way as becomes His Majesty, viz. that in case Men do take occasion to think or speak hardly of God, then to justify him is,

(1.) To clear him in our thoughts; to own and acknowledge his equity and righteousness in all he doth, as *Psal. 51. 4. That thou mightest be justified in thy sayings, and clear when thou judgest, i. e. that howsoever thou shalt deal with me, and what punishment soever thou shalt inflict upon me, all the World may acquit thee from injustice therein, and may acknowledge thy righteousness in thy dealings with me.* And also

(2.) To vindicate, plead for, defend him against the accusations, imputations, slanders, aspersions, cavils and charges of vain Man. When as *our mouth does shew forth his righteousness*, as the phrase is, *Psal. 71. 15.* Thus *Matth. 11. 19. (i. e.) the various, different Methods that God uses to reclaim sinners, is justified, i. e. owned and acknowledged to be full of Wisdom, Goodness, Holiness and Equity, and also vindicated and excused from, and against the unjust imputations of ungodly ones.* And thus also, Christ was justified in the Spirit, *1 Tim. 3. 16. i. e. declared and manifested (by the power of his Divine Nature) to be free from all fault, and to be what he was in truth.* And then

(3.) It is to submit unto his Commands and Institutions, and this I gather from that place, *Luke 7. 29. All the People that heard him, and the Publicans justified God, being baptized with the Baptism of John.* They justified God, i. e. acknowledged his righteousness, by owning and submitting to this Law, Dispensation, Institution, Ordinance; and therefore 'tis opposed to rejecting his Counsel, *v. 30. But the Pharisees and Lawyers rejected the counsel of God against themselves, not being Baptized of him.*

And thus, as to sanctify God, is to own and acknowledge his Holiness; to set him apart from, and advance him above all others in our Hearts, and to declare it in our Words, as occasion serves.

And

And, as to *glorifie God*, is to own and acknowledge his transcendant, supereminent Excellency in our Hearts, to extol and advance it in our Thoughts; and to give unto God the Glory due to his Name with our Mouths; to show forth his Honour in our Words; to ascribe Honour, Glory, Majesty, Dignity, Excellency to him: When we bear in our Hearts an inward esteem of and reverence towards him, and declare it outwardly in our Expressions and Perfections. —

So to *justifie God* is inwardly to own his Righteousness, and outwardly to express it.

And in Correspondence to this, *Idols* are challenged to produce some good warrant that they may be *justified*, Isa. 43. 9. *Let them (Idols) saith God, bring their Witnesses (viz. to testify that they have foretold things to come) that they may be justified, i. e. acknowledged to be true Deities and no Counterfeits.*

CHAP. IV.

The Nature of Justification, as it relates to God, in general.

§. 1. *Justification, as it relates to God, is (1.) His accounting us Righteous. §. 2. (2.) His pronouncing us Righteous. §. 3. (3.) His dealing with us accordingly. §. 4. The Definition of it. §. 5. Inferences.*

§. 1. **I** Have as yet only consider'd the Signification and Use of the Word [*justifie*] with some remarks or strictures relating to the several Senses of it; from whence there's an easie Passage to the Nature of the Thing. And therefore, I proceed now to the main Pile and Body of the Building, touching the *Justification of a Sinner before God*: And I shall consider it both, as it relates to *God* and as it relates to *us*; which some call *Justification Active* and *Passive*, i. e. as it is *bestow'd by God*, and as it is *received by us*.

As it is bestow'd by God, it consists of three Branches or Ingredients, (as was show'd afore in general)

First, In his *Accounting, Esteeming, Reputing, Reckoning, Judging us Righteous*. Thus we find, that being [*justified*] is made equivalent to being [*just before God*] i. e. in his sight and account; being counted Just or Righteous by God, -Rom. 2. 13. And so we often

often read of God's counting, or imputing such or such things to Persons for Righteousness, i.e. his accounting them Righteous in those Cases; and this is spoken in the matter of *Justification*. Thus *Abraham's Faith* was counted for Righteousness, *Gen. 15. 6.* And he believed on the Lord, and he counted it to him for Righteousness, *יִתְּנָה לְךָ יְיָ וְיִהְיֶה לְךָ צְדָקָה* he counted it to him Righteousness, i. e. he put it upon his account and reckoning, as one Instance or Particular (among others) of his Righteousness, which Words are quoted *Rom. 4. 3. Gal. 3. 6. James 2. 23.* And so likewise *Phineas's Zeal* was counted for Righteousness, *Psalms 106. 31.* And that was counted to him for Righteousness unto all Generations for evermore, i. e. These things were reputed by God as Acts of Righteousness; and consequently thereupon they were owned and look't upon by God as Righteous Persons; for, *He that does Righteousness is Righteous,* *John 3. 7.* And the Judgment of God is according to Truth, *Rom. 2. 2.*

§. 2. Secondly, In his *Passing Sentence* upon us, whereby we shall be both fully acquitted and absolved from all Accusations and Criminations; this is spoken of *Isa. 45. 25.* In the Lord shall all the Seed of Israel be justified, i. e. vindicated, acquitted, have their Innocency cleared from false Imputations and Aspersions, and their Sincerity approved: And also, we shall be Declared and Pronounced perfectly Righteous: Which will be done most formally, finally and fully at the great Day of Judgment, *Mat. 12. 37.* with 36. Acts 19.

And herein lies the true difference between *Justification* and *Sanctification*: In *Sanctification* we are made Holy, Righteous, Good, by the Infusion of those Graces into us; but in *Justification* we are only accounted and declared such: In the one, the Change is but Relative, in the other 'tis Real.

§. 3. Thirdly, It consists in his dealing with us accordingly. And thus he is said to justify by giving the Righteous according to his Righteousness; as on the contrary he is said to condemn the Wicked, by bringing his Way upon his Head, *1 Kings 8. 32.* or, by requiting and recompensing his Way upon his Head, as 'tis exprest, *2 Chron. 6. 23.* i. e. by punishing him according to his misdeeds.

And this is done, Partly,

By Freeing us from all Vindictive or Legal Punishment; (which is Pardon in the highest and most famous Sense,) *Rom. 5. 9.* Much more then being now justified by his Blood, we shall be saved from Wrath through him. This is justifying us from Sin, i. e. freeing us from

from the Punishment of it, *Acts 13. 39.* By Him all that believe are justified from all things, from which ye could not be justified by the Law of Moses, i. e. by virtue of the Sacrifice of Christ we obtain Pardon for those Sins, for which the Law of Moses instituted no Sacrifice, and consequently gave no Pardon. And this seems to be the import of those Words, *Rom. 5. 16.* The free Gift is of many offences unto Justification, i. e. that when we are justified, the guilt of all our Sins is done away, and a discharge from the Punishment of them is bestowed upon us.

'Tis done also, by Vesting us in, and bestowing all those Privileges and Benefits upon us, which belong to Righteous Persons; both at Present; which are

Reconciliation, or being at Peace with us, *Rom. 5. 1.* Being justified by Faith, we have Peace with God. And

Adoption, or making us Heirs, *Tit. 3. 7.* That being justified by his Grace, we should be made Heirs according to the Hope of Eternal Life. As when God justified Job, and acquitted him from that Charge of Hypocrisie, which his Friends brought against him, he return'd and redoubled all his Temporal Blessings to him again, *Job 42. 10, 12.* So when he justifies a Sinner, he bestows all sorts of Spiritual Blessings on him.

And hereafter, bestowing a Crown of Glory upon us, *Rom. 8. 30.* Whom he justifies, them he also glorifies: And Eternal Life, called therefore the Justification of a Sinner, *Rom. 5. 18.* The free Gift came upon all Men to Justification of Life, i. e. which gives a Title to Life Everlasting.

S. 4. From what has been said, we may gather up the Definition of Justification; so far forth as it relates to God, thus: Justification is an Act of God, whereby he accounts us Righteous at present, and treats us as such, and will solemnly Declare and Pronounce us so at the Day of Judgment.

S. 5. And hence I infer.

1. That our Justification at present, while we are in this World is but Partial, Imperfect and Incomplete, and that we shall not obtain full, compleat, intire and final Justification from all the Effects of Sin, till the Day of Judgment.

2. That justification does not properly and strictly consist in Pardon; or that Pardon is not included in the formal Notion thereof; which as I said, lies in passing Sentence. But yet

3. That Pardon is unseparably join'd with Justification, and is the immediate Consequent and undivided Companion of it, so as
that

that nothing can entervene between them, but that wheresoever there is *Justification*, there is *Pardon*: There can be no *Justification* without *Pardon*, nor *Pardon* without *Justification*. Hence they are join'd together, *Acts* 13. 38, 39. *Through this Man is preached to you, the forgiveness of sins; and by him all that believe are justified* --- and so in a large Sense *Justification* does include *Pardon*. Whence it follows,

4. That whatsoever is required to the one, is required to the other also.

And further, from the Order wherein *Pardon* stands, viz. as a Consequent of being accounted Righteous, I gather

5. That we are first Righteous and then pardon'd, and not on the contrary, first pardon'd, and then Righteous. For since subordinate Gospel-righteousness is an imperfect Righteousness, consistent with manifold Failings and Infirmities, therefore notwithstanding that, there's need of *Pardon*, and that continually.

There's a twofold Guilt, *Legal* and *Evangelical*: *Legal Guilt*, which is an Obligation to Eternal Punishment; this is fully pardon'd in *Justification*, and can never return again, because Christ has taken it all upon himself, and made full satisfaction to his Father's Justice for it. But *Gospel-Guilt*, which is an Obligation to *Gospel-Punishment*, i. e. Fatherly Chastisements for Sins after *Justification*, returns upon the commission of every new Sin, and is removed upon Repentance, sometimes wholly, sometimes only in part, so far as God sees consistent with his Honour: As in *David's* Case, *2 Sam.* 12. 13. *The Lord has put away thy Sin: Thou shalt not Dye.* By the Law *David* ought to have been punisht with Death for his Adultery and Murder, *Lev.* 20. 10. *Gen.* 9. 6. This Punishment was wholly forgiven him; but other Temporal Punishments were threatned and inflicted upon him, to vindicate the Honour of God's Law and Justice in the Eyes of the World, *ver.* 10, 11, 14. So that, as Sins are renewed daily, so this *Pardon* must be daily Pray'd for, *Mat.* 6. 12.

CHAP. V.

Concerning Justification by God the Father.

§. 1. Justification ascribed to all the Three Persons. §. 2. To God the Father. §. 3. And his Grace. §. 4. In what respects.

§. 1. **A**S Justification is ascribed to God in general, in the Places and Sense before-mentioned, so I find that it is Attributed to all the Three Persons of the Sacred Trinity, they all are concern'd in it, and concur to it: (As they do to every Work that relates to the Creatures;) though each one has his peculiar Interest therein too. For though all the Works of God concerning the Creatures are wrought by all the Three Persons, yet is the Work principally ascribed to that Person, whose manner of Subsistence does most eminently appear therein.

§. 2. First, It is ascribed to God the Father as the Supreme Judge of all, and the Fountain of the Deity and all the Operations thereof, *Rom. 8. 33. It is God that justifies; distinct from Christ, v. 34. So ch. 3. 26. He is the justifier of those that believe in Jesus.* For though it is said, *John 5. 22. That He has committed all Judgment to the Son;* yet, as this is meant of the Oeconomy, and actual Administration of Judgment, so it implies that primarily, and originally, it belongs to himself.

§. 3. And here particularly, it is ascribed to his Grace, as the inward moving Cause, *Rom. 3. 24. Being justified freely by his Grace, Tit. 3. 7. That being justified by his Grace, &c.*

Indeed the whole Business of our Salvation from first to last is begun, carried on and perfected by Grace. Free-Grace is the Mine out of which these precious things of Heaven and Earth are digg'd; the Garden where these choice Flowers do grow.

The Foundation-Stone thereof, in Election, is laid in Grace, *Eph. 1. 5, 6. which is called therefore the Election of Grace, Rom. 11. 5.*

The Corner-Stone also in the Building, viz. Redemption, is of Grace, *Eph. 1. 7. And*

The Middle Stories are carried on by Grace, viz. Effectual Calling, or Renovation, *2 Tim. 1. 9. Who hath saved us and called us with an Holy Calling, not according to our Works, but according to his own purpose*

pose and Grace, And so Justification (the business in Hand) is of Free-Grace, in the Places afore-mention'd.

And then the *Roof* or *Top-stone* in *Salvation*, is laid with shoutings, crying, *Grace, Grace, to it*, Eph. 2. 8. *By Grace ye are saved.* Hence called the *Grace of Life*, 1 Pet. 3. 7.

So that the *New Man*, from the *Soal* of the *Foot* to the *Crown* of the *Head*, is made up all of *Grace*: All the *Links* of this golden *Chain* are of pure, beaten, massy *Grace*. All is pure *Mercy*, nothing but *Mercy*, Rom. 9. 15, 16. And thus, *Grace reigns through Righteousness unto Life Eternal*, as the *Apostle* speaks, Rom. 5. 21.

§. 4. Now our *Justification* by *God* is of *Free-Grace*.

1. In regard of the *Spring* and *Fountain* from whence it flows, viz. the *Election* of *Grace*, Rom. 8. 30. *Whom he did predestinate, them he also called, and whom he called them he also justified, &c.*

2. In respect of the meritorious procuring Cause, the *Work* of *Redemption* by *Christ*. The *Apostle* expressly makes it to be of *Free-Grace* in this respect, Rom. 3. 24. *Being justified freely by his Grace, through the Redemption that is in Jesus Christ.* For the sending of *Christ* in this *Way* and for this *End*, was an *Instance* of the *Riches* of his *Grace*, Eph. 1. 7. and an *Act* of unparallel'd *Love*, John 3. 16. 1 John 4. 10.

3. In respect of what is required of, or in us, viz. *Faith*: As the *Apostle* saith also expressly, Rom. 4. 16. *Therefore it is of Faith, that it might be by Grace.* For (1.) *Faith* is wrought in us by the *Grace* of *God*, Acts 18. 37. 'Tis the *Gift* of *God*, Phil. 1. 29. the *Purchase* of *Christ*, Heb. 12. 2. And a *Fruit* of the *Spirit*, Gal. 5. 22. And (2.) 'Tis of *Free-Grace* that he accepts of *Faith*, and imputes it to us for *Righteousness*, which of it self is but imperfect at the best in this *World*, as all other *Graces* are, for thus much the *Word* [impute] implies.

4. In respect of the immediate Effect, or inseparable adjunct thereof, *Pardon*; which is of *Grace*, Eph. 1. 7. *In whom we have Redemption through his Blood, the forgiveness of Sins, according to the Riches of his Grace.* Isa. 43. 25. *I, even I am He that blots out thy Iniquities for my own Sake.*

CHAP. VI.

Of Justification by Christ.

§. 1. *How we are justified by Christ.* §. 2. (1.) *By his bearing our Iniquities.* §. 3. (2.) *By his Blood.* §. 4. (3.) *Through his Redemption.* §. 5. (4.) *By his Resurrection.* §. 6. (5.) *In his Name.*

§. 1. **S**Econdly, The peculiar Interest of Christ in the Work of Justification, is set out by several Expressions.

- (1.) It is ascribed to his *Bearing our Iniquities*, Isa. 53. 11.
- (2.) It is said to be through his *Redemption*, Rom. 3. 24.
- (3.) It is ascribed to his *Resurrection*, Rom. 4. 25.
- (4.) It is by his *Blood*, Rom. 5. 9.
- (5.) By his *Righteousness*, Rom. 5. 18.
- (6.) In his *Name*, 1 Cor. 6. 11.

All which I shall consider particularly and distinctly; and because three of the places do plainly and expressly refer to his *Sufferings*, viz. Isa. 53. 11. Rom. 3. 24. and 5. 9. Therefore I'll treat of them in the first Place, only premising this one *Postulatum* or Rule, That those Places which are General, and therefore more doubtful and obscure, must in all Reason be interpreted by those which are more plain and particular, and have such a Sense assigned to them, as may be consistent with, and correspondent to these.

§. 2. 1. Christ justifies us by his *Bearing our Iniquities*, Isa. 53. 11. ---- *By his Knowledge shall my Righteous Servant justify many, for he shall bear their Iniquities.* The last Clause contains the Reason of the former, He shall therefore justify, because he shall bear, &c. q. d. It appears that Christ is in a Capacity to justify many, and to make them Righteous in a Law-Sense, or in Gods account, because he shall bear their Iniquities. The import of which last Phrase, we may gather from those other Expressions used concerning him in this Chapter: As where he is said, ver. 4. *To have born our griefs and carried our Sorrows.* ver. 5. *To be wounded for our Transgressions and bruised for our Iniquities, and that the Chastisement of our Peace was upon him, and by his Stripes we are healed.* ver. 6. *The Lord hath laid on him the Iniquities of us all.* Which seems to be expounded, ver. 7. by

by [*He was oppressed and afflicted ---- he is brought as a Lamb to the slaughter*] ver. 8. For the Transgression of my People was he stricken, ver. 10. It pleased the Lord to bruise him; he has put him to grief: And 'tis expressed there, by [*making his Soul an offering for Sin.*] ver. 12. *Because he has poured out his Soul unto Death ---- and he bare the Sins of many.* By all which it appears, that his Bearing our Iniquities, is, Bearing the Punishment which was due to us for them; which, as it is called here, *making his Soul an offering for Sin,* so Parallel thereunto the Apostle calls it [*being made Sin for us*] 2 Cor. 5. 21. *i. e.* either a Sacrifice for Sin (as the Word is sometimes used) or, that he was treated even as Sin it self, in the Abstract, *i. e.* as the greatest Sinner.

Now the influence that this has upon our justification, is laid down expressly by the Apostle, Rom. 3. 25, 26. *Whom God hath set forth to be a propitiation [i. e. a means of pacifying, atoning, reconciling God, and making him favourable to us, — through faith in his blood] i. e. which we come to have an actual share and interest in by depending upon the Value Merit of his Sufferings for Acceptance and all other Benefits thereby purchast for us. This is the way or means whereby Christ's benefits are actually applied to us: And then the End of God's setting him forth thus for a propitiation, is in the next words, — to declare his righteousness for the remission of sins that are past] i. e. that he might manifest to all the World, that though he does now forgive sins, and does not exact or inflict the punishment due for them upon the offender himself in his own person, yet he is just and righteous herein, because Christ by his sufferings has made Satisfaction to his Justice, and thereby propitiated him. ver. 26. To declare I say at this time his righteousness,] i. e. To declare even at this time of shewing mercy to sinners, that still he is righteous; and that when he most highly magnified his mercy in finding out this way of Reconciliation, he did also at the same time most eminently advance his Justice, in requiring such a satisfaction for the transgression of his Law — that he might be just] i. e. that he might shew himself to be just, viz. in punishing sin to the full in Christ — and the justifier of him that believes in Jesus.] i. e. and yet that also he might graciously account him that believes in Christ a Righteous Person, and might thereupon pardon his sins.*

The sum is this, That Christ by bearing the punishment of our iniquities, has rendered God more favourable to us, and procured a new way of Justification for us; so that now he may account us righte-

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The sum is this, That Christ by bearing the punishment of our iniquities, has rendered God more favourable to us, and procured a new way of Justification for us; so that now he may account us righte-

righteous upon more easie and gentle terms than formerly, and may pardon our sins without any impeachment of his Justice.

§. 3. And this also may serve for an account of those two other places that relate to his Sufferings, as where he is said to justify us.

§. 3. By his *Bloud*, Rom. 5. 9. *Much more then being now justified by his Bloud, &c.* which either may be, by Faith in his Bloud, as it is exprest in the former place ; or, by the *Merit* of his Blood and Sufferings, in as much as they are a valuable consideration for the transgression of the first Covenant, or Law of Works, so that God may now, without any disparagement to his Justice or any of his Attributes, make a new Covenant upon more gentle and condescending Terms, peculiarly fitted and suited to the state of lapsed Mankind, and which God in his infinite Wisdom saw most conducive to his own Glory: Whence it is called the *Blood of the Everlasting Covenant*, Heb. 13. 20. *i. e.* whereby this new Covenant is purchased for and ratified to us: And also particularly, as he has thereby obtained at God's hands, That sincere Faith should be accounted for righteousness, and so we should be justified or accounted righteous thereupon. And also,

§. 4. Through the *Redemption that is Christ*, Rom, 3. 24. *Being justified freely by his grace through the Redemption that is in Jesus Christ, i. e.* upon the account of that deliverance he has wrought for us from the *Curse of the Law*, (Gal. 3. 13.) by satisfying the demands thereof, so that now it has nothing to say to us or charge us withal ; and also from the *Power of sin*, 1 Pet. 1. 18, 19. Titus 2. 14. And it is as if he had said, God now accounts us righteous, and deals with us accordingly, not because we have merited any such thing at his hands, but because Christ has suffered the Penalty of the Law for us, and thereby discharged us from it ; and has also freed us from the power and dominion of sin, and from our vain conversation, that we might live unto him, like righteous and holy persons

§. 5. By his *Resurrection*, Rom. 4. 25. *Who was deliver'd for our offences and raised again for our justification.* Where, as his *delivering* or Death, includes his whole state of Humiliation with all its ingredients, which began at his Incarnation, was carried on throughout his whole Life in all that ignominy, contempt, reproach, undervaluing which he met withal, and the infirmities of our Nature that he took upon him, and then at last was finisht in his Death and Crucifixion, when as he pronounced, while he was hanging on the Cross, immediately before he gave up the Ghost, *It is finished*, John

19. 30. So his *Resurrection* implies his whole state of *Exaltation*, which commenced at his *Rising* from the dead, and was crowned and consummated by his *Ascending* into Heaven, and *sitting* at God's Right Hand to make *Intercession* for us and to make *Application* of all his Benefits to us by his Spirit.

Now this conduces to our *Justification* in as much as thereby God has as it were given him an acquittance or full discharge for the payment of our Debt, and what his Justice could require, and thereby does assure us that we shall certainly be justified if we believe in him; and also, upon his *Ascension* into Heaven he sent down the Holy Ghost to work Faith in us whereby we are justified.

§. 6. In the *Name of Christ*, 1 Cor. 6. 11. But ye are — justified in the name of the Lord Jesus, i. e. either in general, you are justified by Christ, as the word [name] is frequently put for the Person; or particularly, For his sake, upon his account; by what he has merited for us, in that he has purchast this Priviledge for us. Thus it's taken, John. 16. 24. *Hitherto you have asked nothing in my Name.* And Col. 3. 17. — do all in the Name of the Lord Jesus, i. e. for his sake; as the words following show — giving thanks to God the Father by him.

CHAP. VII.

How the Righteousness of Christ concurs to our Justification.

§. 1. Rom. 5. 18. open'd. §. 2. The Righteousness of Christ, what. §. 3. A Threefold Righteousness in Christ. §. 4. How it is ours. §. 5. The Scripture laies all upon his Sufferings. §. 6. He procur'd all Benefits for us thereby. §. 7. No mention of his Active Obedience for us. §. 8. Scriptures examin'd that look that way, as Isa. 45. 24. §. 9. Jer. 23. 6. 1 Cor. 1. 30. §. 10. Rom. 4. 6. §. 11. Phil. 3. 9. §. 12. Rom. 5. 19. §. 13. 2 Cor. 5. 21. §. 14. Heb. 7. 22. §. 15. The Sum of all. §. 16. How we are Justified by the Holy Ghost.

§. 1. **T**Here's one place more remains still, which I have reserved to the last place, because it requires to be largely spoken to, where we are said to be justified.

By the *Righteousness of Christ*, Rom. 5. 18. — by the *Righteousness*

ness of one (Jesus Christ, ver. 17.) the free gift came upon all Men to Justification of Life, i. e. As the sin of the first Adam was the meritorious cause that brought death and condemnation upon all his seed; so the Righteousness of Christ the second Adam is the meritorious cause of the Justification of his Seed, i. e. all true Believers. Here you see it is exprest only in general [by his Righteousness] without declaring what kind of Righteousness it was.

§. 2. Righteousness in general, is a conformity to that Rule or Law which is given us to govern our selves by. Particularly, our Righteousness is our acting according to the Rule or Law given to us; which is twofold, the Law of Nature, or Moral Law, and the Law of Grace or Faith, the Gospel. And hence

Legal Righteousness is a conformity to the Moral Law; and Gospel-Righteousness is a conformity to the Law or Rule of the Gospel, Gal 6. 16. Phil. 1. 27.

And accordingly, Christ's Righteousness is his observing the Law, Rule, Command given unto him by his Father, John 10. 18. It is, particularly, his conformity to the Law of Mediation, or, his observing the Articles of the Covenant of Redemption.

§. 3. And thus there was a Threefold Righteousness in Christ.

(1. His Righteousness as a King, consisting in the just administration of his Government, in judging and ruling his people with Righteousness, Jer. 33. 15. *In those Days, and at that time will I cause the Branch of Righteousness to grow up unto David, and he shall execute Judgment and Righteousness in the Land, Isa. 11. 4. with Righteousness he shall judge the Poor.* The Scepter of his Kingdom is called a right Scepter, Psal. 45. 6. or, a Scepter of Righteousness, Heb. 1. 8. He is the true Melchisedeck, &c., King of Righteousness.

(2.) His Righteousness as a Prophet; upon which account he is said to be faithful to him that appointed him; and that, as he was the Apostle --- of our Profession, Heb. 3. 1, 2. And this consisted, not only in Preaching Righteousness in the great Congregation, Psalm 40. 9. But, in his faithful Revealing the whole Counsel of God for our Salvation; as he testifies of himself, John 15. 15. *All things that I have heard of the Father, I have made unto you.* And ch. 17. 6. *I have manifested thy Name to the Men whom thou gavest me out of the World.* And ver. 8. *I have given unto them the Words which thou gavest me.* And his performing the Will of God in this instance, he saith, was his Meat and Drink, John 4. 34. Which he speaks in Reference to his instructing the Samaritans. So, John 12. 49, 50. This was one end of his coming into the World, John 18. 37. --- *To this end was I born*

born, and for this cause came I into the World, that I should bear witness unto the Truth. And this he faithfully performed, as St. Matthew shows, *ch. 4. 23.* He went about all Galilee teaching in their Synagogues, and Preaching the Gospel of the Kingdom.

(3.) Especially, there's his *Righteousness* as a Priest, which consists in the Perfection of his Sacrifice and intire Obedience to the Will of God therein: And, that he might not need to offer Sacrifice for himself too, as the Priests under the Law did, it became him to be Holy, Harmeless, Undeiled, separate from Sinners, Heb. 7. 26, 27. And thereby also to set us a Copy, and leave us an Example of Holiness, 1 Pet. 2. 21, 23.

§. 4. Now the two former of these, viz. the Righteousness of Christ as King and Prophet, though they are imploid for our Benefit and Behoof, yet not in our Behalf: They redound to our Advantage, and so are for us, i. e. for our good; but not, in our stead. None can, with the least probability, pretend that Christ exercised his Royal or Prophetical Functions in our Room: No; 'tis only what he did as Priest that turns to our account in this respect: And though it was part of the Priest's business to make Intercession, yet the principal was to offer Sacrifice. So that from hence, I may deduce this Argument (which seems to me very clear, Cogent and Convictive) viz.

That whatsoever Christ did for us, is reducible to one of his Three Offices; that he did it either as King, Priest, or Prophet: But he did not obey the Law for us, in either of these Capacities; his obeying the Law for us did not belong unto him, was not his Work, either as King, Priest or Prophet. Not as King or Prophet (which I think none will say) nor as Priest; for so his business was only to intercede, and offer Sacrifice: Therefore not at all.

Which Argument may be further confirmed by this Observation, That there was no such thing Typified by any thing which the Priests did under the Law; and in the *Epistle to the Hebrews*, where the Apostle insists largely on the Priesthood of Christ, he mentions nothing of this Nature. And therefore this is that I find the Scripture laies the whole stress of his Performance for us upon, viz. his Sufferings: All the Places, that speak of what he did for us, relate to his Sufferings, e. g.

§. 5. 1. That famous Prophecy, *Isa. 53.* concerning Christ's undertaking for us, has a whole Troop of Expressions, which refer all of them to his Sufferings, as was shew'd afore, *Ch. 6. §. 2.*

2. He has his *Name* given him upon this account, because *He saves his People from their Sins*, Mat. 1. 21. which was only by the *Sacrifice of Himself*, Heb. 9. 26. --- Now once in the end of the World has he appeared to put away Sin by the *Sacrifice of himself*.

3. Where He himself gives us an account of his business in the World, He shows it was, in General, To bring Salvation to the World, *John* 3. 17. which He does accomplish, partly, by showing us the Way to Salvation, *John* 4. 34. and 12. 49. and 18. 37. but, Principally, by Suffering for us, *John* 10. 18. *This Commandment (viz. to lay down my Life, ver. 17.) I have received of my Father.* So He tells us, *John* 6. 51. that it is his *Flesh which he gave* (i. e. what he suffer'd in his humane Nature, was) *for the Life of the World.*

4. The Apostles every where insist wholly upon this, when as they tell us, that *He was deliver'd for our Offences*, Rom. 4. 25. And that *God deliver'd him up for us all*, ch. 8. 32. that *He was made Sin for us*, 2 Cor. 5. 21. a *Curse for us*, Gal. 3. 13. a *Ransom for all*, 1 Tim. 2. 6. a *Propitiation for our Sins*, 1 John 2. 2. that *He gave himself for our Sins*, Gal. 1. 4. that *He tasted Death for every Man*, Heb. 2. 9. that *by his stripes we are healed*, 1 Pet. 2. 24. that we have *Salvation by his Sufferings*, 1 Pet. 1. 9, 11. and are *Redeemed by his Blood*, ver. 18, 19. So where this Point is handled largely, viz. Heb. 9. all is laid upon his *Blood*, ver. 14. his *Death*, ver. 15. his *Sacrifice*, ver. 26. and *Offering*, ver. 28. So again, chap. 10. he shows, his *Body* (i. e. his humane Nature) *was given for a Sacrifice and Offering*, ver. 5. (agreeable to what he said of Himself, *John* 6. 51. aforementioned) and thereby he *did the Will of God*, ver. 6, 9. i. e. did fulfil his whole Pleasure and Design in our Redemption. 'Tis also, by the *Offering of his Body*, that we are sanctified, ver. 10. and perfected for ever, ver. 14. He is the great *Shepherd of the Sheep*, through the *Blood of the Everlasting Covenant*, chap. 13. 20. and in many other Places. Still all his laid upon his *Suffering for us.*

§. 6. 5. Hence we find that all manner of saving Benefits are attributed to his *Sufferings* as the Purchase thereof.

(1.) *Redemption*, Eph. 1. 7. *In whom we have Redemption through his Blood.* So Rev. 5. 9. and that, from the *Curse of the Law*, Gal. 3. 13. From all *Iniquity*, Tit. 2. 14. And from our *vain Conversation*, 1 Pet. 1. 18, 19.

(2.) *Reconciliation*, Rom. 5. 10. *We were reconciled to God by the Death of his Son.* He suffer'd, to bring us to God, 1 Pet. 3. 18. So Col.

Col. 1. 21, 22. Eph. 2. 16. And that we might have Peace with God, ver. 17. being made nigh by his Blood, ver. 13.

(3.) Sanctification, Eph. 5. 25, 26. He gave himself for his Church to sanctifie and cleanse it, Heb. 10. 10--- We are sanctified by the offering of the Body of Jesus once for all. He washed us from our Sins in his own Blood, (Rev. 1. 5.) which does cleanse us from all Sin, 1 John 1. 7. And purge our Consciences from dead Works, to serve the Living God, Heb. 9. 14.

(4.) Justification, Rom 5. 9. Much more being now justified by his Blood, we shall be saved from Wrath through him.

(5.) Remission, Eph. 1. 7. In whom we have Redemption through his Blood, the Forgiveness of Sins. So Col. 1. 14. He appeared to put away Sin by the Sacrifice of himself, Heb. 9. 26.

(6.) Boldness of access to God, Heb. 10. 19. Having therefore Brethren, boldness to enter into the holiest, by the Blood of Jesus, --- ver. 22. Let us draw near with a true Heart.

(7.) Crucifiedness to the World, Gal. 6. 14. God forbid that I should Glory, save in the Cross of our Lord Jesus Christ, by whom the World is Crucified to me, and I unto the World. So as that we are deliver'd from this present evil World, Gal. 1. 4.

(8.) Living unto God, 2 Cor. 5. 15. He died for all that they which henceforth live, should not live to themselves but to him that died for them: And Living together with Him, 1 Thes. 5. 10. Who died for us that whether we wake or sleep, we should live together with him.

(9.) Deliverance from the Fear of Death, Heb. 2. 14, 15--- That through Death he might deliver them, who through fear of Death were all their Life-time subject to Bondage.

(Lastly.) Eternal Life, Heb. 9. 15. For this Cause He is the Mediator of the New Testament, that by means of Death for the Redemption of the Transgressions that were under the first Testament, they who are called might receive the Promise of the Eternal Inheritance.

Here you see all desirable Blessings both for this World, and the World to come, are procured and purchas'd for us. But how? Why, all is by the Death, Blood and Sufferings of Christ, so that there's no room for any thing else to intervene.

And in all the Places mention'd in these two last Sections, which speak of what Christ has done for us, there's neither express mention, nor pregnant Intimation of our being justified by the Active Righteousness of Christ, or his fulfilling the Law of Works in our stead.

§ 7. Hence then it is evident that not only our Justification, but

but the whole Work of Redemption is accomplish'd by the *Passive Obedience* or Sufferings of *Christ*. This is expressly mention'd every where; but for his *Active Obedience* or fulfilling the Law of Works in our stead (which some contend so eagerly for) none of them speak of that, nor can I find throughout the whole Scripture any clear, satisfactory Proof of, or warrant of it. And therefore those Places which seem to Favour and Countenance that Opinion, must necessarily be understood in such a Sense as may be consistent with these before-mentioned; because these are more express and particular, and the other only General, and therefore must be reduced to the Sense of the more plain; as may appear by a distinct Survey and Consideration of them: And the Places which either are, or may be, produced for that Purpose, are these following.

§. 8. 1. The first that occurs is, *Isa. 45. 24. Surely shall one say, in the Lord have I Righteousness and Strength.* God here in the Context, vindicates his Deity in Opposition to the Heathen Idols, and shows that they can do nothing for those that Pray unto them, *ver. 20.* nor for the Discovery of future Things, *ver. 21.* but that he can do all, *ver. 21.* and thereupon invites all from all Quarters to apply to him for Salvation, *ver. 22.* and assures us by Oath, that even the most Rebellious, first or last, shall acknowledge his Sovereignty, *ver. 23.* And that many shall readily and freely own their Dependance upon him for all Mercies and Blessings, *ver. 24.* *Surely shall one say* (or, *it shall be said*, viz. by all the true Seed of *Israel*, *ver. 25.* by all true Believers and every one of them; they shall make this Confession and Acknowledgement, that *in the Lord*, i. e. *by the Lord* (as the *Hebrew* Particle *א* and the *Greek* *ἐκ* is frequently rendred) and from him --- *I have Righteousness and Strength*, i. e. from him alone I expect them, and not from any Idols or False Gods whatsoever: He it is that is the Author and Bestower of these Blessings upon me. As we have *Strength* from him, so we have *Righteousness*; now as he strengthens us with *Strength* in our inward Man, so he makes us Righteous by renewing his Image in us, consisting in Righteousness and true Holiness. And thereupon it follows, *ver. 25. In the Lord shall all the Seed of Israel be Justified and shall Glory*, i. e. thereupon God will own them, by dealing with them as Righteous Persons; and so giving them Cause to rejoice and *Glory* in him, i. e. to feel lively transports of Affection, and to exhibite Triumphant Demonstrations of Satisfaction thereupon.

§. 9. 2. The next I meet with (for I take 'em in Order as they

they lye) is that noted Place, Jer. 23. 6. *He shall be called, THE LORD OUR RIGHTEOUSNESS*, which is much of the same import with the former. The Words here are very General, *The Lord our Righteousness*; without assigning how or in what respect he is so; and it agreeing very much with the former, it may very fairly admit of the same Interpretation. But I shall consider it a little more strictly. Here are four Verses which treat of Christ; and I observe that every Passage therein, which has any particular Reference, relates to his *Kingly Office*, ver. 5. he is expressly called a *King*; this *Righteous Branch* is the true *Melchizedek*, both *Righteous* and a *King*; and that not only Titular, but in the actual Possession of his Kingdom, ---- *Behold ---- a King shall reign*; and he shows how he shall succeed therein, he shall prosper too, --- *reign and prosper*, i. e. reign prosperously, or prosper in his reign, and be successful in all his Undertakings, *Psal. 45. 4*. And as he is in the actual Possession of his Kingdom, so we find him also in the actual Execution of his Office, ---- *He shall execute Judgment and Justice in the Earth*: and therefore that general Phrase in the former part of the Verse, where he is called a *righteous Branch*, must in Proportion be understood with Relation to his *Kingly Office*. Again, v. 6. He shows the Effects of his Righteous Government, as to his Church and People, that he bestows Deliverance from Dangers and Enemies, and Safety and Security to them: *In his Days Judah shall be saved, and Israel shall dwell safely*. And therefore again, that other general Clause in the latter end of this Verse, where it is said, *This is his Name, whereby he shall be called, The Lord our Righteousness* must be understood in a Sense correspondent to the rest, viz. That he is the Lord, who does execute Judgment and Righteousness for us; in dealing with us according to his Covenant, vindicating our Cause, taking our Part against those that deal unrighteously and unjustly with us, delivering us out of their Hands, and bringing us into our own Land again, to which the two other Verses, viz. 7th, and 8th, do relate.

But though I take this to be the next and immediate Scope and Tendency of these Words, yet I deny not but that they may (according to the adorable Plenitude of the Scripture) have other References, and that Christ may be said to be *our Righteousness* in other Senses which are agreeable to the Scripture, and the Analogy of Faith: Particularly, as the *Author* of all that Righteousness and Holiness that is to be found in us; and so it will agree not only with the foregoing Place, *Isa. 45. 24*. but also with that Place of the Apostle

postle Paul, 1 Cor. 1. 30. which it seems to have a great Affinity with; for, *He is our Righteousness*, and, *He is made unto us Righteousness*, are much alike. The Words are these, *Who of God is made unto us Wisdom, Righteousness, Sanctification and Redemption*] Now, How is he made *Righteousness* unto us? Why, doubtless as He is made *Wisdom, Sanctification and Redemption*. But now, He is not Wise, and Holy, and a Redeemer, or redeemed in our stead; therefore, neither does it follow from this Place that He is *actively righteous* in our stead: But the meaning must be, that He is the meritorious, procuring Cause of these Benefits to be bestow'd on us; of *Righteousness*, as well as the rest: And also, that He is the Channel, or Means whereby all Blessings are derived and convey'd to us from God, (and therefore is said to be *made unto us by God, Wisdom, &c.*) He is both the *Procureur* and also the *Bestower* of these Blessings upon us, viz. --- *Wisdom*] 'Tis he that reveals the Will and Knowledge of God to us, which makes us wise unto Salvation --- *Righteousness*] 'Tis He who by his perfect Obedience has satisfied God's Justice and the demands of the Law for us, and procur'd a new Way of *Righteousness*, viz. by *Faith*, --- *Sanctification*] 'Tis He who bestows a Principle of *Grace* and *Holiness* on us and carries it on. --- *Redemption*] 'Tis He who fully delivers us from all Evils, and brings us to perfect Happiness.

§. 10. 3. Another is Rom. 4. 6. which is Press'd (for 'tis no Volunteer) to serve in this Cause. The Words are, *Even as David describes the blessedness of the Man to whom God imputes Righteousness without Works*, i. e. say they, the Righteousness of Christ. But 'tis clear, that 'tis not meant of any thing in another Person that is imputed for *Righteousness*, but something in a Man's self, as is evident by the whole Tenour of the Chapter, and particularly by ver. 9. where he tells us expressly, that it was *Faith* that was reckon'd to *Abraham* for *Righteousness*: So that this Righteousness imputed, here spoken of, is a Righteousness inherent in the Person to whom it is imputed; and is said to be imputed, or graciously accounted for Righteousness, because in strict Justice it is not so, nor according to the Original Law of our Creation, or that Covenant which God made with Man at first.

§. 11. 4. And so likewise Phil. 3. 9. is of the same import; (and therefore I annex it to the former, though out of Order) for it speaks of the Righteousness of Faith. *And be found in him, not having mine own Righteousness which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.*
Here

Here *Paul* disclaims his *own Righteousness which is of the Law* (i. e. his *Legal Righteousness* which he trusted in so much before) that he might become righteous by, or *through the Faith of Christ* (i. e. in *Christ*) which is *Gospel-righteousness*; and is the *Righteousness of God*, i. e. the *Way of becoming Righteous* which is of *God's* ordaining and appointing. He removes the first, that he may establish the second (as he speaks in another Case.) He does not say, *Not having mine own Faith, Repentance, Love, Humility, or any such Gospel-righteousness, but, that which is of the Law.*

§. 12. 5. The next is *Rom. 5. 19* ---- *By the Obedience of one shall many be made righteous.* Now that this is to be understood of his *Passive Obedience* I prove thus; in that since the Word [*Obedience*] is set down here only in general, without any limitation either to his *Active* or *Passive Obedience*; and since we read elsewhere expressly of his *Obedience-unto Death* (*Phil. 2. 8.*) but we read no where expressly that we are made *Righteous* by his *Active Obedience*, therefore the more General must be interpreted by the more Particular, and it must be understood here of his *Obedience unto Death*, or the *Obedience of his Sufferings*. So that the Sense of these Words seems to be this, that as by *Adam's Sin* all his *Posterity* are brought into a State of Sin, and do derive sinful Natures from him. So by the Merit of *Christ's Sufferings*, we are brought into such a State, as that many shall be made *Righteous*. Now his Suffering may very well be called his *Obedience*, because he was rather *Active*, than *Passive*, in them all. Hence he is brought in by the Prophet *Isaiah*, saying, *I gave my Back to the Smilers, and my Cheeks to them that pluckt off the Hair: I hid not my Face from shame and spitting,* *Isa. 50. 6.* And he saith of himself, *John. 10. 17, 18* ---- *I lay down my Life, no Man takes it from me (viz. against my Will) but I lay it down of my self.* And so it is frequently elsewhere, *Gal. 1. 4.* *Who gave himself for our Sins,* *Phil. 2. 7, 8.*

§. 13. 6. The next is *2 Cor. 5. 21.* *For he has made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.* Here, (1.) That this cannot be meant of the *Righteousness of Christ* imputed to us seems evident, because the Apostle here distinguishes between *God* and *Christ*, the *Righteousness of God* is one thing, and being in *Christ* is another. Whereas, if they were all one, then the Sense would be, *that we might be made the Righteousness of Christ in Christ.* (2.) Neither can it be understood of that *Righteousness* which is inherent in *God*, for this *Righteousness of God*, is something that is Revealed only by the Gospel, as the A-

postle shows, *Rom. 1. 17.* and whereof the Carnal Jews were ignorant, *Rom. 10. 3.* Therefore, (3.) It remains that thereby we must understand that Way and Method of becoming Righteous which God has instituted and set up in the Gospel, and that is by Faith in Christ; as he explains himself, *Phil. 3. 9.*—*But that which is through the Faith of Christ, (i. e. which we attain unto by Faith in Christ) the Righteousness which is of God by Faith;* where he tells us what the Righteousness of God is, viz. Righteousness by Faith. And to the same purpose he speaks, *Rom. 3. 21, 22.* As the Righteousness of the Law (*Rom. 2. 26.*) is that Righteousness which the Law appoints, and prescribes, so the Righteousness of God is that Righteousness which he requires.

So then, the Sense of this Place under Consideration, I take to be this, that though Christ was perfectly innocent and free from the least smatch or speck of Sin, yet God treated him as a most criminous Person, that we might become Righteous by that Righteousness which God has establish'd in the Covenant of Grace, and which he accepts for Righteousness upon the account of Christ's Sufferings. Christ was accounted a Sinner, and dealt with accordingly (*i. e. punish'd*) by reason of our Sins; and we Believers are accounted Righteous, and dealt with accordingly (*i. e. Pardon'd and Rewarded*) by reason of Christ's Sufferings. He suffer'd that we Believers might be accounted Righteous.

§. 14. 7. The last is *Heb. 7. 22.* where Christ is called a *Surety of a better Covenant.* Whence some infer that he has paid the Debt of Obedience to the Law for us. For the clearing of this, 'tis to be noted, That Interpreters generally assign two Ways, whereby Christ may be said to be a *Surety of the Covenant.* (1.) By Undertaking for God to us, and becoming his Security, as it were, that He shall make good the Covenant on his Part, and bestow all the Blessings thereof upon us. (2.) By Undertaking for us to God, that we shall perform the Conditions of the Covenant on our Part. The *Polonian Merchants* contend earnestly for the former Way alone, wherein they are follow'd by those two great Names, of *Grotius* and *Hammond.* Now though some Protestant Interpreters do admit of the former Way or Sense, in conjunction with the latter, and so take in both, yet some do absolutely reject the former, and allow only of the latter: So that this latter is that which they generally stick unto, viz. That Christ is our *Surety* by Undertaking for us to God, that we shall fulfil the Condition of the Covenant, by yielding that Obedience which is required of us therein. But

now

now further, to this I add a third Way of *Christ's Suretyship*, and that is, That he has Undertaken, (3.) To discharge that Debt of Suffering, which we did owe to the Law for our Transgression of it. Now take it in which of these several Ways you will, or in all of 'em, yet still there's nothing of his paying our Debt of *Active Obedience*, necessarily implied therein. And besides, the Expression is but Figurative, and consequently of obscure and doubtful Interpretation, and must be understood in correspondence to other Places more plain.

Here then in all these Places there's no plain and express mention of his obeying the Law of Works for us, but only of his Suffering and Dying for us; and therefore, although I do not condemn the use of the Phrase of *Christ's Righteousness* being imputed to us (tho' the Scripture uses it not) yet I conclude, That 'tis only his *Passive Righteousness* or *Obedience* that is imputed to us for our *Justification*, or is reckon'd as ours, inasmuch as the Benefits purchased and procured thereby are all for our Advantage: He has thereby merited the Gift of all sorts of Blessings and Privileges for us, and among the rest, Justification by Faith.

§. 15. The result of all that has been said upon this Head, concerning the Concurrence of *Christ* to our Justification amounts to this:

That the peculiar Interest of *Christ* in this Work is, *by Way of Merit and Purchase*. That by the Merit of his Death and Sufferings, he has purchased this Privilege for us among others, that sincere Faith should be accounted for Righteousness, and that God will account us Righteous if we are possessed thereof. To which I may add, That at the Day of Judgment he shall immediately pronounce the Sentence of Absolution, inasmuch as *all Judgment is committed to him*, John 5. 22. He is made *Judge both of Quick and Dead*, Acts 10. 42. 2 Tim. 4. 1. and God Judges by him, Rom. 2. 16.

§. 16. Thirdly, As God the Father and *Jesus Christ*, so likewise the Holy Ghost concurs to our *Justification*, 1 Cor. 6. 11. *But ye are justified --- by the Spirit of our God*: Which, though possibly it may refer principally to the two former Words [*washed, sanctified*] as he is the immediate Worker of these in the Soul, yet it may also be applied to him in respect of Justification also, in as much as he is the immediate Worker of Faith also in us, whereby we are justified. He is the Spirit of Sanctification and Holiness to work all Grace in us, and Faith in Particular.

CHAP. VIII.

Of Justification as received by Us.

§. 1. Who are Justified. §. 2. Upon what Terms. Negatively.

§. 1. **H**AVING dispatch'd the Consideration of Justification as Bestowed by God, I come now to Treat of it, as received by Us; whereby it will appear, what is necessarily required of us, that we may partake of this Benefit.

And here I shall show, (1.) Who they are that are justified. (2.) By what, or upon what Grounds and Terms: In the former the Terms are implied, in the latter, exprest.

I begin with the first, Who they are that are Justified. They are said to be (as was shew'd) (1.) The Seed of Israel, Isa. 45. 24. (2.) The Doers of the Law, Rom. 2. 13. (3.) Believers, Rom. 3. 26. Whereby it appears, that they that are Justified must be thus qualified.

They must be the spiritual Seed of Abraham, i. e. indued with such a fruitful, efficacious, operative Faith, as his was, Israelites indeed; such as have the Law of God written in their Hearts, and do thereupon yield sincere Obedience to what God requires.

True, in one Place it's said, that God justifies the Ungodly, Rom. 4. 5. τὸν ἀσεβῆ, which is the very same Word that is used by the LXX. Exod. 23. 7. where God saith, I will not justify the Wicked, and therefore these Words [Ungodly and Wicked] cannot be taken in the same Sense in both Places. In that place of Exodus it relates to one that is a heinous Transgressor and Guilty of a great Sin, viz. slaying, i. e. Condemning and Punishing the Innocent and Righteous; such a one God will not justify while he continues in his Sin unrepented of: And therefore in that Place of Paul, it cannot be understood in sensu composito, that God justifies a Wicked, Ungodly Man while he remains such, i. e. impenitent and unbelieving; for then these two Places would interfere and contradict one another, so that it must be taken in some other Sense, and commonly it is understood in sensu diviso, that though he be such a one as was ungodly before, yet when he becomes Godly, then he is justified by God. But I rather take it to be meant of one that is un-

ungodly in a strict Law-sense; one that is a Transgressor of the Law of Works, and cannot plead Innocence, nor claim Justification upon those Terms: And this Sense suits best with the Context.

§. 2. But more fully and clearly the Terms are expressed in those Scriptures which show by *what* we are justified: And this is set down both *Negatively* and *Affirmatively*.

Negatively, (1.) Not by the *Law*, Gal. 2. 16. *viz.* the *Law of Moses*, Rom. 3. 20. or, the *Works of the Law*, Gal. 3. 16. Not by *Works*, implied in those Words, Rom. 4. 2. These belong all to one, and therefore I put them all under the same Head.

And hitherto also do belong those Places, Job 15. 14. *What is Man that he should be clean, and he that is born of a Woman that he should be Righteous?* And Chap. 25. 4. *How then can Man be justified with God, &c.* Psalm 143. 2. *In thy sight shall no Man living be justified*; *viz.* in strict Justice, according to the Law of Works, or by the Works of the Law; as *Paul* expounds it, Gal. 2. 16.

(2.) Not by knowing nothing by our selves, 1 Cor. 4. 4. *I shall speak to 'em both, and first concerning Justification by the Works or Deeds of the Law.*

CHAP. IX.

Concerning Justification by the Works of the Law.

§. 1. *The Controversie concerning Justification by the Works of the Law Stated and Cleared in sundry Propositions.* §. 2. *That the Apostle Disputes only against Justification by the Works of the Law, proved.* §. 3. *This was the Mosaical Law.* §. 4. *Taken for a Covenant of Works.* §. 5. *What the Works of this Law were, (1.) Such as are done by our own Strength.* §. 6. *(2.) Meritorious.* §. 7. *(3.) Perfect.* §. 8. *The Jews expected Justification by such Works, proved.* §. 9. *An Inference.*

§. 1. **T**HIS Point of *Justification by Works* was one of the grand Controversies agitated in the Apostle's Time; which is the Reason he insists so much upon it; both in divers Chapters in the beginning of the Epistle to the *Romans*, and also in the Epistle to the *Galatians*; And it has been much Canvass'd of late, and therefore I shall take it into the stricter Consideration, and shall endeavour

your to lay down the Truth clearly and positively in these ensuing gradual Propositions.

Prop. 1. *The Apostle's direct Scope in this Controversie about Justification, is to assert and establish Justification by Faith, as the only Way of Salvation for lapsed Man.* This I gather from that place where he laies the Foundation of his Dispute and Discourse upon this subject, viz. *Rom. 1. 17. For therein is the Righteousness of God revealed from Faith to Faith.* Which Words I Paraphrase thus, *It appears that the Gospel is the only powerful Means or efficacious Instrument to bring Men to Salvation; because, That alone discovers that Method and Way which is appointed by God, whereby we may become Righteous in his account, viz. by Faith in Christ, and by the continuance, increase, and exercise thereof:* And then, in consequence thereunto, he disproves Justification by the Works of the Law as inconsistent therewith: And the Medium he uses for both is, because all are Sinners; and therefore on the one Hand, None can be justified by their Works; but, on the other Hand, They that are Justified must be Justified by Faith, if at all.

Prop. 2. *He insists largely upon this Branch of the Dispute against Justification by Works, because it was a received Opinion among the Jews, which they did stily maintain, That a Man might be justified by the Works of the Law:* And it was retain'd by many (if not the generality) of them, even after they were Converted to the Faith of Christ; as appears by that Passage of James and the Elders to Paul, *Acts 21. 20. Thou seeest Brother, how many thousands there are of Jews which believe, and they are all Zealous of the Law.* (And this will be declared more fully by and by) yea, and it should seem, that some of the Christian Gentiles also were leaven'd and infected with this Error: For some believing Pharisees taught the Necessity of the Observation of the Law of Moses, *Acts 15. 5. viz. by the Gentiles;* for that is the subject of the Discourse, as you may see all along the Chapter: And that is it that Peter expressly argues against, *ver. 7, 11.* and James concurs with him, *ver. 19, 20.* And it appears also by the Title or Inscription of the Determination of the Synod, *ver. 23. The Apostles and Elders, and Brethren, send Greeting, to the Brethren which are of the Gentiles in Antioch, &c.* And this Doctrine was entertain'd by some, as is evident by the Apostles Discourse to the Galatians, *ch. 1. 6. and 3. 1.* Now all this was in Order to Justification, because upon this occasion he enters upon that Argument, *ch. 2. 16, &c.* Therefore

S. 2. Prop. 3. *When he Disputes against Justification by Works, he means*

means only the Works of the Law, or the Righteousness of the Law, which is further clear.

(1.) By his wary, close, restrictive way of speaking when ever he has occasion to mention it; confining his Discourse still to the Works of the Law: As Rom. 3. 20. *By the Deeds of the Law shall no Flesh living be justified.* ver. 28. *Therefore we conclude, that a Man is justified by Faith without the Deeds of the Law.* ch. 9. 32. *Israel sought it (Righteousness) not by Faith, but as it were by the Works of the Law.* Gal. 2. 16. *Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law: For by the Works of the Law shall no Flesh be justified.* Here 'tis three times mention'd expressly in this one Verse. And ch. 3. 11. *But that no Man is justified by the Law in the sight of God is evident, for, The Just shall live by Faith.* And ch. 5. 4. *Christ is become of no Effect unto you, whosoever of you are justified by the Law.* So Phil. 3. 9. *Not having mine own Righteousness which is of the Law.* True, in one place Works are mention'd in general, without this limitation, viz. Rom. 4. 2. *For if Abram were justified by Works he has whereof to Glory.* But it's evident that the limitation must necessarily be understood here also, and that these Words must be meant of the same kind of Works which the other express, viz. Works of the Law: For (1.) They are such Works, as, if he had performed, he might have gloried of; but they are only the Works of the Law which a Man may Glory of, for boasting is excluded only by Faith, ch. 3. 27. (2.) They are such Works as he opposes to Faith, ver. 3. which therefore cannot be Gospel-works (as I shall show presently) but must be Legal-Works.

So then, If Paul either knew his own Mind or knew how to express it in Words, we must needs grant and conclude, that he Disputes only against the Works of the Law.

(2.) Because they were such Works as did frustrate and evacuate all the Undertakings of Christ, and did wholly undermine all the Design of the Gospel, Rom. 4. 14. *For if they which are of the Law be Heirs, then Faith is made void; and the Promise made of none effect.* Gal. 5. 4. *Christ is become of none effect to you, whosoever of you are justified by the Law; ye are fallen from Grace.* So ch. 2. 21. *I do not frustrate the Grace of God; for if Righteousness come by the Law, Christ is dead in vain.*

(3.) They are such Works as he opposes every where to Faith; and

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your to lay down the Truth clearly and positively in these ensuing gradual Propositions.

Prop. 1. *The Apostle's direct Scope in this Controversie about Justification, is to assert and establish Justification by Faith, as the only Way of Salvation for lapsed Man.* This I gather from that place where he laies the Foundation of his Dispute and Discourse upon this subject, viz. *Rom. 1. 17. For therein is the Righteousness of God revealed from Faith to Faith.* Which Words I Paraphrase thus, *It appears that the Gospel is the only powerful Means or efficacious Instrument to bring Men to Salvation, because, That alone discovers that Method and Way which is appointed by God, whereby we may become Righteous in his account, viz. by Faith in Christ, and by the continuance, increase, and exercise thereof:* And then, in consequence thereunto, he disproves Justification by the Works of the Law as inconsistent therewith: And the Medium he uses for both is, because all are Sinners; and therefore on the one Hand, None can be justified by their Works; but, on the other Hand, They that are Justified must be Justified by Faith, if at all.

Prop. 2. *He insists largely upon this Branch of the Dispute against Justification by Works, because it was a received Opinion among the Jews, which they did stily maintain, That a Man might be justified by the Works of the Law:* And it was retain'd by many (if not the generality) of them, even after they were Converted to the Faith of Christ; as appears by that Passage of James and the Elders to Paul, *Acts 21. 20. Thou seeest Brother, how many thousands there are of Jews which believe, and they are all Zealous of the Law.* (And this will be declared more fully by and by) yea, and it should seem, that some of the Christian Gentiles also were leaven'd and infected with this Error: For some believing Pharisees taught the Necessity of the Observation of the Law of Moses, *Acts 15. 5. viz. by the Gentiles;* for that is the subject of the Discourse, as you may see all along the Chapter: And that is it that Peter expressly argues against, *ver. 7, 11.* and James concurs with him, *ver. 19, 20.* And it appears also by the Title or Inscription of the Determination of the Synod, *ver. 23. The Apostles and Elders, and Brethren, send Greeting, to the Brethren which are of the Gentiles in Antioch, &c.* And this Doctrine was entertain'd by some, as is evident by the Apostles Discourse to the Galatians, *ch. 1. 6. and 3. 1.* Now all this was in Order to Justification, because upon this occasion he enters upon that Argument, *ch. 2. 16, &c.* Therefore

S. 2. Prop. 3. *When he Disputes against Justification by Works, he means*

means only the Works of the Law, or the Righteousness of the Law, which is further clear.

(1.) By his wary, close, restrictive way of speaking when ever he has occasion to mention it; confining his Discourse still to the Works of the Law: As *Rom. 3. 20. By the Deeds of the Law shall no Flesh living be justified. ver. 28. Therefore we conclude, that a Man is justified by Faith without the Deeds of the Law. ch. 9. 32. Israel sought it (Righteousness) not by Faith, but as it were by the Works of the Law. Gal. 2. 16. Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law: For by the Works of the Law shall no Flesh be justified.* Here 'tis three times mention'd expressly in this one Verse. And *ch. 3. 11. But that no Man is justified by the Law in the sight of God is evident, for, The Just shall live by Faith. And ch. 5. 4. Christ is become of no Effect unto you, whatsoever of you are justified by the Law. So Phil. 3. 9. Not having mine own Righteousness which is of the Law.* True, in one place Works are mention'd in general, without this limitation, viz. *Rom. 4. 2. For if Abram were justified by Works he has whereof to Glory.* But it's evident that the limitation must necessarily be understood here also, and that these Words must be meant of the same kind of Works which the other express, viz. Works of the Law: For (1.) They are such Works, as, if he had performed, he might have gloried of; but they are only the Works of the Law which a Man may Glory of, for boasting is excluded only by Faith, *ch. 3. 27.* (2.) They are such Works as he opposes to Faith, *ver. 3.* which therefore cannot be Gospel-works (as I shall show presently) but must be Legal-Works.

So then, If *Paul* either knew his own Mind or knew how to express it in Words, we must needs grant and conclude, that he Disputes only against the Works of the Law.

(2.) Because they were such Works as did frustrate and evacuate all the Undertakings of Christ, and did wholly undermine all the Design of the Gospel, *Rom. 4. 14. For if they which are of the Law be Heirs, then Faith is made void; and the Promise made of none effect. Gal. 5. 4. Christ is become of none effect to you, whatsoever of you are justified by the Law; ye are fallen from Grace. So ch. 2. 21. I do not frustrate the Grace of God; for if Righteousness come by the Law, Christ is dead in vain.*

(3.) They are such Works as he opposes every where to Faith; and

and also to Grace, as *Gal. 5. 4.* But he never opposes Faith or Grace, and Gospel-works; nor sets them at odds one with another; because Gospel-works suppose Faith or Grace, being the Fruit of Faith, and the Product of Grace, *1 Cor. 15. 10.* and therefore don't destroy one another. But that I may further clear this particular from all shadow of Doubt or Difficulty, I shall not only deny what must not be granted, but shall also grant what is not to be denied. And

First, I grant,

(1.) That *Faith* and *Works of the Law* are frequently opposed to one another, by the Apostle *Paul*; as *Rom. 3. 28.* and *9. 32.* *Gal. 2. 16.*

(2.) That a Pretence or Profession of *Faith*, or a bare assent to the Truths of the Gospel, and *Works*, are opposed to one another, by the Apostle *James*, *ch. 2. 14.* &c.

Yea further, (3.) I grant, that even Gospel-works are opposed to Grace (though not to Faith) both in Point of Election, *Rom. 11. 5, 6.* There is a remnant according to the Election of Grace: And if by Grace, then it is no more of Works, &c. And in Point of Vocation, *2 Tim. 1. 9.* Who hath saved us and called us with an Holy Calling; not according to our Works, but according to his own Purpose and Grace, which was given us in Jesus Christ before the World began. But here then it is to be consider'd, (1.) That this is not meant of Grace in Us (as Faith is) but of Grace in God, i. e. God's Grace and Favour is the only Motive to incline him to choose or call any, and not any thing in themselves; and therefore, (2.) This Grace is equally opposed to Faith, as to Works or Obedience. For God does no more choose any upon the account of their Faith foreseen, than he does of Works: Neither does he call any, because they have Faith or good Works, or Obedience, or Righteousness, or Holiness, but that they may have 'em. His Favour is antecedent to any good in us. He loves us first (*viz.* with a Love of Good-will) and therefore bestows these Blessings and Priviledges upon us. As he elected us out of meer Grace before all Time, so from the same Grace it is, that in due Time he Effectually Calls, and Converts us, without respect to any thing in our selves, either by way of *Motive*, or by way of *Merit*. He does not choose or call us because we are Holy, but that we may be so. But now the Case is otherwise, in reference to those Priviledges which follow upon Vocation: For God Justifies and Glorifies us because we are Holy; yet not as the meritorious Cause thereof, but only as the Way, Means, Condition, Qualification necessary there-
to.

to. Because we are found walking in such a way, and are so and so qualified, therefore God of his free Grace and Mercy does thus Reward us, and bestow these Favours and Priviledges upon us. In the former Case, Holiness is a Fruit or Consequent of Election and Vocation: But here, 'tis a necessary Antecedent to Justification and Salvation. And thus *Grace in God*, and all kind of *Gospel-works* are opposed, viz. by way of *Motive* and *Merit*. Yea (3.) Let it be further consider'd, that the *Grace in God* and *Works in Us* be opposed in some respect, and some kind of Works and Grace be absolutely inconsistent, viz. meritorious Works; and therefore so far as any thing is of such Works, it is not of Grace; yet *Grace in God* does not exclude all kind of Works, but in some respects they are Consistent: For Salvation is of Grace, and yet it is of Works also; as will be fully manifested hereafter, *cb. 14. §. 5.* Having thus granted what must not be denied, I come to the other Part. And so,

Secondly, I do absolutely deny, That a *True, Gospel, Justifying-Faith* and *Gospel-Works*, are ever opposed one to another; and do confidently affirm the contrary, that they are never opposed; because I have examin'd all the Places where either *Faith* or *Works* are mention'd, and do not find that they are ever opposed. If any Man shall affirm that they are, let him prove it: For *Affirmanti incumbit probatio*. And thus, I think, I have abundantly cleared this Particular beyond all Contradiction.

(4.) There was no Controversie about any other Works: And therefore he speaks expressly to those that expected to be Justified by the Law, *Gal. 5. 4.*

By all which Arguments, I think it is undeniably clear, that *Paul* Disputes only against the Works of the Law.

But yet to make the Matter more plain, I shall inquire into the Nature of that Law to which these Works did relate, and in Obedience whereunto they were performed; and what these Works were, relating to that Law, and performed in Obedience to it, which were insisted upon, and pleaded as the Matter of Justification. Concerning which I shall add these other Propositions.

§. 3. *Prop. 4.* This Law was the whole Body of the *Mosaical Law*, consisting of Precepts, Moral, Ceremonial and Judicial.

The Word [*Law*] is diversly used, I shall not enquire into all the Senses of it in Scripture, but only how the Apostle *Paul* uses it, because this Phrase that we have under Consideration is his. Now I find that in his Writings,

(1.) 'Tis sometimes taken for the whole written Law, deliver'd to the Jews in Opposition to the Law of Nature written in the Heart; as *Rom. 2. 12. As many as have sinn'd without Law, shall perish without Law.* And these are said, *ver. 14.* to be the Gentiles which have not the Law, viz. deliver'd to them in Writing, as the Jews had. So *1 Cor. 9. 21. To them that are without Law, as without Law.* And thus it signifies largely any Writings of the Old Testament; any Declaration or Revelation of the Will of God concerning our Duty, not only by *Moses*, but by any of the Prophets, or Persons Divinely inspired. And so 'tis taken, *1 Cor. 14. 21. In the Law 'tis written, &c.* which Words yet are quoted out of *Isa. 28. 11.*

(2.) 'Tis frequently taken for the *Moral Law*. As when he saith, *Rom. 7. 12. The Law is Holy*; which therefore Faith does not make void, but establish, *ch. 3. 31.* according to that of Christ, *Mat. 5. 17. Think not that I am come to destroy the Law or the Prophets: I came not to destroy, but to fulfil.* And *Luke 16. 17. It is easier for Heaven and Earth to pass, then for one Tittle of the Law to fail.*

Yea, 'tis taken for the spiritual Sense of this Law applied to the Soul. As where he saith, *Rom. 7. 9. I was alive once without the Law*, He was not without the Letter of the Law, but the Spirit of the Law. But

(3.) Commonly 'tis used indefinitely for the whole Body of the Law, as given by *Moses* to the Jews, backed and established by Promises and Threatnings. Hence he expressly calls it, *The Law of Moses*, *Acts 13. 39.* And *Moses's Law*, *Heb. 10. 28.* And therefore he mentions it in such general Terms, without Distinction or Limitation of it to one Part more than another. And thus 'tis to be taken in those Places, where he speaks of the Works or Deeds of the Law. He does not particularize in the Works either of the Moral, Ceremonial or Judicial Law, but what ever Works they were, relating to any Branch of the Law given by *Moses*, they could not justify.

§ 4. Prop. 5. *This Law was look'd upon by the carnal Jews as a Covenant of Works*; i. e. such a Law as by Obedience whereunto they might be justified and saved. This appears by that Question of the Young Man to Christ, *Mat. 19. 16. What good thing shall I do, that I may inherit Eternal Life?* Yea those Expressions of the Apostle, where he does depreciate and disparage the Law, as when he calls it a *Ministration of Death*, *2 Cor. 3. 7.* And of *Condemnation*, *ver. 9.* when he saith, *It made nothing Perfect*, *Heb. 6. 19.* That it was

was weak, Rom. 8. 3. *That we are not under the Law* Rom. 6. 14. *But Dead to it*, ch. 7. 3. and *deliver'd from it*, ver. 6. These Expressions, I say, must relate to some such Notion of the Law as this; which therefore he calls expressly the *Law of Works*, (i. e. that Law which requires Works as the Condition of Life and Salvation) and opposes to the *Law of Faith*, Rom. 3. 27. And 'tis evident, that it was deliver'd, dispensed, administred and carried on under the Form of a Covenant of Works (though taken in a large Sense, it included in it's Loins the Covenant of Grace also.) And hence it is opposed to the *Promise*, Gal. 3. 17. To the *Law of Faith*, i. e. the Gospel, Rom. 3. 27, 28. to *Christ*, Gal. 2. 16. and 3. 4. And thus it Works Wrath, Rom. 4. 15. i. e. reveals God's Wrath against Transgressors, and is the means that God makes use of to imprint upon the Soul a lively Sense of his Displeasure against Sin, and of the Punishment due to us for it. So as to cause trouble, perplexity and uneasiness of Spirit by Reason thereof.

§. 5. Prop. 6. *The Works or Deeds of this Law*, i. e. performed in Obedience thereto, are such as are done by our own Strength, i. e. by the strength of Nature or common Assistance without special Grace: Such as *Adam* performed in the State of Innocency: Hence called their *own Righteousness*, Rom. 10. 3. For this was the Nature of legal Works, Righteousness or Obedience: For the Law (as such) gave no *Grace* (or strength to obey it;) *That, came by Christ*, John 1. 17. The Law is only the *Rule* according to which a Man ought to walk, not any *Principle* inabling him to walk; and therefore it is said to have *weakness and unprofitableness in it*, Heb. 7. 18. Hence

Prop. 7. *They were such Works as did admit of Boasting*, Rom. 3. 27. Eph. 2. 9. And whereof they might *Glory*, Rom. 4. 2. For what we do of our selves, without the help of another, we may thank our selves for, and boast of; as is implied in that of the Apostle, Eph. 2. 8. *Not of your selves, 'tis the Gift of God: Not of Works, least any Man should boast*. Implying, that such Works as are of our selves, and are not the Gift of God (i. e. not performed by any special Grace or supernatural Assistance; for otherwise, all natural Abilities are the Gift of God) are such Works whereof a Man may boast. (Whence it follows on the other Hand, That whatsoever is the Gift of God in such a Way, is not of our selves, in the Apostle's Sense, and does not admit of boasting.) Whereas all *Gospel-works*, being done by the *Grace of God*, 1 Cor.

15. 10. And by the *Strength of Christ*, Phil. 4. 13. do therefore exclude *Boasting*, Rom. 3. 27.

And hence it follows, That,

§. 6. Prop. 8. *These Works are meritorious.* Thus much is implied in that Description of *Legal Works*, Rom. 10. 5. *The Man that does them shall live by them*, i. e. he shall obtain Life as the due Reward of such Works.

That there is such a Thing as *Merit*, and (at least a supposed and imaginary Possibility of it) the Apostle takes for granted, and therefore must not be denied: All the Question is, Wherein it does consist: And this I think will best be discovered by the Apostle's Expressions concerning it. 'Tis such Obedience to which the Reward is reckon'd of *Debt*, Rom. 4. 4. And such as admits of boasting, ch. 3. 27. Now the Reward belongs of *Debt* only to such Works as are done by our own Strength, and which are not of *Grace* (for *Grace* destroys *Merit*;) These kind of Works only do admit of Boasting (for that is excluded also by the *Law of Faith*, or *Grace* only, Rom. 3. 27.)

And it follows further, That

§. 7. Prop. 9. *These Works are perfect and unsinning Works*: For, since the Law requires such; and Promises the Reward only to such, therefore the least *irregular* or failure Causes a forfeiture of the Reward; so that they who expect the Reward upon the imaginary Merit of their Works, must also fancy 'em to be perfect.

Such then was the Occasion and Subject of the Apostle's Dispute; such was the state of the Question; These were the Persons, this the Law, these the Works that he argues against.

Now therefore for a close of this Point, I add, That

§. 8. Prop. 10. *The Jews (many of them) did conceit and fancy that they could yield perfect Obedience to this Law and perform these Duties, so as to need no Pardon, and so expected Justification and Salvation thereby.* This appears,

(1.) By the Testimony of our Saviour Christ concerning them, Luke 16. 1. *Ye are they which justify your selves before Men*, i. e. plead your own Innocency, and acquit your selves from any breach of the Law. And, by that Scheme which he gives of your Self-Justitaries, who trusted in themselves that they were Righteous; and of a true Penitent, Luke 18. 9, &c. where he represents the former insisting upon his Conformity to the Law, without acknowledging any Transgression; and the latter only as owning himself a sinner and standing in need of Pardon.

(2.) By

Jews expected Justification by the Works of the Law. 45

(1.) By what the Apostle Paul expressly affirms of them, viz. That they sought Righteousness by the Works of the Law, Rom. 9. 32. And went about to establish their own Righteousness, ch. 10. 3. And that they made account to be Justified by the Law, Gal. 5. 4.

(3.) By their own Opinion of, and Expressions concerning themselves. The Ruler tells Christ, upon his rehearsal of the Commandments, *All these have I kept from my Youth up*, Luke 18. 21. So Paul tells us, that he look'd upon himself as alive once, i. e. during his Pharisaism, he thought that he was upon good Terms with God, and in a good Case as to Life and Salvation, Rom. 7. 9. And that, touching the Righteousness of the Law, he was blameless, Phil. 3. 9.

And it may further be rendred the more probable, and credible, that they might think so by these two Considerations.

(1.) That they shut up the Precepts of the Moral Law within a very narrow Compass, and put a very limited Sense upon them: As our Saviour shows, Mat. 5. So that it was not a Work of any great difficulty to observe them in that manner.

(2.) That the Sacrifices and Rites of Expiation, were chiefly for Ceremonial Sins, and for those involuntary Pollutions; as uncleanness by the touch of a dead Body, by any Flux, or the like. And if they did happen at any Time to transgress any Moral Command, and so to become guilty of any Moral Offence, yet they thought it fully expiated by Offering the Sacrifice prescribed by the Law, as appears by the Apostle's Discourse concerning the invalidity of Legal Sacrifices, Heb. 9. and 10.

And thus I've dispatch'd the Consideration of those Places which deny Justification to be by the Works of the Law.

S. 9. There's one Place yet behind, under this Branch of Negatives, viz. 1 Cor. 4. 4. *For I know nothing by my self, yet am I not hereby justified; but he that Judges me is the Lord.* This contains nothing of Difficulty or Controversie, and therefore I shall quickly dismiss it.

The Sense lies open to view: He shows that he was not to stand or fall at the Tribunal of Man's Judgment, neither of others, ver. 3. nor of himself, ver. 3. *I Judge not my own self*, viz. finally, infallibly, definitively, ver. 4. *For I know nothing by my self*: i. e. Though I am not conscious to my self of any unfaithfulness or neglect in the discharge of my Ministry, but have been diligent in doing my Duty in all respects — Yet am I not thereby Justified, viz. in God's sight: My own Opinion or Sentence of my self is

not sufficient to make me Innocent and Righteous, and give me a full discharge from all Crimes, *But he that Judges me is the Lord*: q. d. I must abide by his Sentence, who can both discern the Sincerity of the Heart, which Man cannot, and can also spy out those failings and flaws in us, which we cannot discover in our selves, *Psalms 19. 12. as it follows, ver. 5. Who both will bring to Light, the hidden things of Darkness, and will make manifest the Counsels of the Hearts* (i. e. Men's Purposes and Ends in what they do, which now are hidden) *and then shall every Man* (viz. who is faithful, sincere and praise-worthy) *have Praise* (i. e. both Commendation and Reward) *of God.*

So that this is only to show, That we are not to be our own Judges.

§. 10. And hence also (as well as from the former Point, concerning the *Righteousness of Christ*) I infer, That we are not justified by the *Active Righteousness of Christ*, or his Obedience to the Law of Works, imputed to us; for then a Man would be justified by the Law, and by the Deeds or Works thereof, as much to be reckon'd his own, as if they were done personally by himself (for that is their Sense of Imputation) then we are Justified by the Law, or Covenant of Works; in a Legal, and in an Evangelical Way: For then the Law is fully satisfied by Christ our Surety, and we stand *recti in curia*, and the Law has nothing to say to us, or Charge us withal; as if a Surety in a Bond pay the full Debt, the Creditor has no Action against the principal Debtor, and there's no Favour at all shew'd him in the Discharge.

I shall endeavour to make this yet more Plain by these ensuing Propositions, which contain a kind of Scheme of Justification.

Prop. 1. Justification supposes a Charge, *Rom. 8. 33. Who shall lay any thing to the Charge of God's Elect? It is God that Justifies.* For where no Charge lies against a Man, or at least is not brought against him, there's no need of Justification.

Prop. 2. A Charge can be brought against a Man only for the Transgression (either Real or Pretended) of some Law. A Charge or Indictment must always be grounded upon some Law, supposed to be transgress'd.

Prop. 3. In this Case of Justification we are speaking of, there's a twofold Law we may be charged with the Breach of; (as the Apostle makes the Distinction for us, *Rom. 3. 27.*) The Law of Works, and the Law of Faith.

The former is the Moral Law, which all Mankind is oblig'd to ob-

A Scheme of Justification.

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observe by Vertue of their Creation, and from which they can never be Discharg'd.

The other is the Positive Law of the Gospel; which obliges all to whom it is reveal'd, for their own sakes. As a drowning Person is oblig'd by the Law of Self-preservation, and as he'd save his Life, to lay hold upon a Cord thrown out to him; or to come into a Boat, sent to save him from drowning.

Now a Man may be charg'd with Breach of both these Laws.

(1.) With the Breach of the Moral Law: And here all Mankind must plead Guilty: For all are Sinners, and so liable to the Curse, and Condemnation of this Law, *Gal. 3. 10.* And from the Sentence of this Law; from this Curse and Condemnation, there's no Way to be Justified, but by Faith in Christ and his Righteousness. And this is the Justification that *Paul* maintains and establishes in his Epistles to the *Romans* and *Galatians*. And hereupon all our Transgressions of this Law are pardon'd, and we are acquitted from Condemnation, and obtain Right and Title to the Everlasting Inheritance.

(2.) A Man may also be charged with the Transgression or neglect of the Positive Law of the Gospel (call'd a Law, *Isa. 2. 3.* (see *Pool* there) and *ch. 51. 4.*) the Law of Faith, viz. That he is not a true Believer, whatever Profession he makes of his Faith: Or, that he is but an Hypocrite. Thus was *Job* charged, both by the Devil and his three Friends: and Conscience does likewise frequently Charge this upon a Man. How common is it for a Man's own Spirit or Conscience to charge him with Hypocrisie? Now to Justifie, or Acquit, or Discharge himself from this Charge, a Man must prove himself to be a true Believer, and that he is no Hypocrite, but sincere in his Profession. He must be able to make out his Sincerity. And this is a quite different thing from being charged with the Transgression of the Moral Law: As we see plainly in the Case of *Job*. *Job* confesses himself to be a Sinner, or Transgressor of the Moral Law, and will by no means justifie himself in that Respect, *ch. 9. 2, 3.* and *14. 4.* but yet he stily denies himself to be a Hypocrite or Unbeliever, but stands upon his Justification. And how does he wipe off this Charge? Why, by insisting upon his Integrity, or Uprightness and Freedom from any wilful Transgression of the Law: By showing the Tenor of his Life and Conversation, both as a Magistrate, that he did impartially administer Judgment and Justice, *ch. 29. 12, 17.* and also in his private Capacity; that he was free from Uncleanness, Oppression, Uncharitableness,

A Scheme of Justification.

bleness, Idolatry, Malice, &c. ch. 31. *see* ch. 3. S. 1, 3. And some make this to be the Justification that James speaks of: Justification by Works.

Concerning which two sorts of Justification, observe.

1. The former is the Principal and Primary; the latter only in consequence of the former. For by the former we are freed from Condemnation, which is the great Mercy that we stand most in need of, and is of absolute Necessity to our Eternal Welfare: Whereas the latter conduces only to our present Comfort, and we may be in a safe Condition without it.

2. The former is by something *without* us, *viz.* The Righteousness of Christ apprehended by Faith; the latter, by something *within* us, our own inherent Righteousness. Both together make up Gospel-righteousness. The former, the Principal, the latter, Subordinate.

3. The former is God's Act: It is he that justifies us from the Condemnation of the Law: The latter is our own Act, whereby we prove our Claim to the former. For God certainly knows, whether we are sincere Believers or no, and therefore will not charge us with Hypocrisie, if we be not guilty of it; and so there's no occasion for us to justify our selves in this respect from his Charge: But if either the Devil, or Men, or our own Consciences charge us with Hypocrisie, then we must evidence the Sincerity of our Faith by our Works.

4. The former includes Pardon, the latter not. For either a Man is a Believer, or an Unbeliever; a Hypocrite or sincere; either he is charged truly or wrongfully. If truly, then he is Condemned both by Law and Gospel, *Mark* 16. 16. If wrongfully, there's no need of Pardon, but only of declaring him to be that which upon Trial he is found to be, *viz.* not Guilty of that Charge. But the former Justification does necessarily include Pardon, because the Charge is true, and every Man is a Transgressor, and therefore stands in need of Pardon. Hence it follows

5. That Pardon is a distinct thing from Justification. For (1) There may be both Pardon (*i. e.* acquittal from Punishment) without Justification: As *Psalms* 78. 38. *He being full of Compassion, forgave their Iniquity, and destroy'd them not* (his not destroying was forgiving) but there was no Justification, or counting 'em Righteous: For it's said, *ver.* 37. *Their Heart was not right with him, neither were they stedfast in his Covenant.* And also there may be Justification, where there's no need of Pardon, and consequent-

ly

ly no Pardon: As when a Man is charged wrongfully with a Crime; which was Job's Case. So when *Wisdom* is said to be justified of her Children, Mat. 11. 19. (2.) Justification in the most proper Sense, is an acquitting from Guilt, or from a Crime whereof a Person is Accused, or wherewith he is Charged: So in our common Language to justify one's self, or another, is to show him not Guilty of such a Fact, or Fault. Whereas Pardon does most properly respect Punishment, and is a discharge from that. And this also is the common Apprehension of every one in the use of that Phrase, Pardon me, i. e. don't Punish me. And when a Malefactor has gotten his Pardon, he is thereby freed from Punishment.

CHAP. X.

Concerning Justification by the Knowledge of Christ and by our Words.

§. 1. *Isa. 53. 11. open'd.* §. 2. *And Mat. 12. 37.*

§. 1. **I** Come now to those Scriptures, wherein it is *Positively* affirmed, what are the Terms upon which we are Justified; which I shall lay before you in that Order wherein they lie in Scripture.

First, We are said to be justified by the *Knowledge of Christ*, *Isa. 53. 11. By his Knowledge* (or, the Knowledge of him, viz. Christ) *shall my Righteous Servant justify many.*

Knowledge is the first-born of the Soul in this business, as light was the first thing in the Creation; (and therefore it fitly falls out here to be handled in the first Place) 'tis the *primum mobile*, which sets all the Wheels of the Soul a work: 'Tis the first round of the Ladder whereby we ascend up to Heaven, *John 4. 10. Psalm 119. 33. By eating of the Tree of Knowledge, we shall come to feed upon the Tree of Life, John 17. 3. 2 Pet. 1. 3.* Hereby we come to escape the Pollutions of the World, *2 Pet. 2. 20.* As on the contrary, the lack of Knowledge is *destructive*, *Hos. 4. 6.* And mischievous, *Prov. 19. 2. That the Soul be without Knowledge is not good, i. e. 'Tis very bad and hurtful.*

Hence *Paul* magnifies this kind of Knowledge, yea and glorifies it

it too, putting a *Glory* upon and about it, placing an *Excellency* in it, and counting all things but *Dung*, or *Dogs-meat* (*σκύβαλα*, *q. xvilbana*; not proper Food for a reasonable Soul) in Comparison of it, Phil. 3. 8, 10. And therefore desires no other sustenance, as I may call it, to refresh himself withal, 1 Cor. 2. 2. And those Pastors which are after God's own Heart do feed their People with it, Jer. 3. 15.

But now all these Elogies don't belong to the bare Knowledge of *Christ* (for the Devils both know and acknowledge him, Mark 1. 24, 34. Luke 4. 34, 41.) but as it makes an Impression on the Heart, and as it connotes and includes such a Disposition, such Affections, and such a Conversation as may comport therewith, and correspond thereto, (according to that known Rule, *Verba sensus, &c.*) And therefore, in particular, 'tis to be taken here for Faith (and so most Interpreters understand it;) because the Knowledge of God is the first and radical Act of Faith, and is the ground of Trust and Confidence in him, Rom. 10. 14, 17. 1 John 5. 20. And thus we know 'tis usual in Scripture to put one Grace for another, or for all others, upon the account of that intimate Connection and inseparable Union that is between them, at least in the Root and Habit: And then the Sense of the Place under Consideration will be this, that all they are justified by *Christ* who are endued with true, living Faith; and so it will come into further Consideration under that Head, of Justification by Faith.

§. 2. Secondly, We are said to be justified by our *Words*, Mat. 12. 37. *For by thy Words thou shalt be justified, and by thy Words thou shalt be condemned.* Here I observe, (1.) That this must needs be meant of Justification before God, for it follows immediately upon the mention of giving account at the Day of Judgment, ver. 36. And therefore, (2.) This is the most formal, solemn Act of Justification, which is here related unto, viz. the Sentence of Absolution, which shall pass in the Face of Angels and Men at the grand *Affizes* of the last Day, to be held for all the World by the Judge both of Quick and Dead, Angels and Men. (3.) That we are expressly said here to be justified by our *Words*, as else where, by *Faith*, or *Works*; And therefore (4.) Not only our *Faith*, but our *Words* have an influence upon our Justification; they are taken into Consideration as well as, and do concur together with our *Faith* and *Works* to our final Justification at that Day. As God does now account us Righteous or Wicked according as our Words are either agreeable or disagreeable to the Rule of his Law, so will he

then

then pass Sentence upon us, and pronounce us to be such. He'll then execute Judgment upon all, and convince all that are ungodly — of all their hard Speeches which ungodly Sinners have spoken against him, Jude 15. These Jews to whom Christ spake, thought perhaps, that Words were free (for so some of their Ancestors did, Psalm 12. 4.) and that if their Heart and Life were but good, they need take no great Care of their Words; but Christ shows the Vanity of such a Perswasion, and tells them that Words will be brought into the reckoning at the Day of Judgment: And to this agrees that of Paul, Rom. 10. 10. *With the Mouth-Confession is made unto Salvation*; So then, the meaning of the Place is, That God will pronounce us Righteous at the last Day, if our Words have not been Idle and Vain (ver. 36.) but such as did tend to his Glory (Col. 3. 17.) and the good of others, Eph. 4. 29.

CHAP. XI.

Concerning Justification by Faith.

- S. 1. Of Justification by Faith S. 2. Divers Acceptations of the Word.
S. 3. To what it is opposed. S. 4. Set out by several Expressions.
S. 5. the Acts or Fruits of it.

S. 1. **T**Hirdly, We are said to be justified by and through Faith, Rom. 3. 21. Therefore we conclude, that a Man is justified by Faith without the Deeds of the Law. And ver. 30. Seeing it is one God which shall justify the Circumcision by Faith, and the Uncircumcision through Faith. And ch. 5. 1. Being justified by Faith, we have Peace with God: Called the Faith of Christ. Gal. 2. 16. Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ. — And ch. 3. 8. The Scripture foreseeing that God would justify the Heathen through Faith — And ver. 24. The Law was our School-master to bring us to Christ, that we might be justified by Faith. In which Places, though there is a little difference in the Particles [*by*] and [*through*] and so likewise in the Original *'ex* and *'dia*, yet they are translated promiscuously, either [*by*] or [*through*]. For *'ex* is translated both [*by*] Rom. 3. 20. and [*through*] Gal. 3. 8. And so *'dia* is translated [*through*] Rom. 3. 24. And [*by*] Gal. 2. 16. So that the Sense seems to be the same whether it be [*by*] or [*through*].

And now I am arrived at a Point, wherein there is much matter of Debate and Controversie (as there is also in the next following) and therefore I must proceed the more cautiously, closely, clearly and fully. And here I shall show, both what that Faith is which Justifies: And how, or in what respect and capacity it Justifies. And that I may lay a sure, solid and substantial Foundation. I shall retrieve and make use of, the same Method I did at first, *viz.* to show the Scripture-use of the Word: Only, because I would not trouble my Reader or Self with Impertinencies, I shall not make a full recital and perfect enumeration of all Places where 'tis used, but only of such as are some Way or other pertinent to my present Purpose and Design. And here

§. 2. *First*, I observe, That the Word [*Faith*] has divers Acceptations; I shall mention only such as concern the Matter in Hand, and tend to the clearing of it.

(1.) 'Tis sometimes taken largely and comprehensively for the whole of Religion, and including all other Duties incumbent upon us in our Way to Heaven; as, when nothing else is required in order to Salvation, but this is made the only requisite to qualify us for Happiness, and bring us to the Enjoyment of it. Thus 'tis taken, *Acts* 16. 31. *John* 3. 15, 18, 36. and 5. 24. and 6. 35, 40, 47. and 7. 38. and 11. 25, 26. *Mark* 16. 16. So 1 *Thes.* 3. 10.

— *Might perfect what is lacking in your Faith.* Which doubtless includes edification in *Holiness*, as well as in *Knowledge*. And it seems to be taken directly for *Practise*, 2 *Cor.* 13. 5. *Examine yourselves, whether you be in the Faith:* Which can't be meant of their Knowledge and Profession (for that was evident enough) but whether their Practise were answerable; whether they did live in the Practise of those Truths they did profess. Hence the Saints or People of God are called *Believers* (the Denomination being taken from the more notable and remarkable Act or Branch of Christian Religion) *Acts* 5. 14. and many other Places: As on the contrary, an *Infidel* or Unbeliever is one that disowns the Christian Religion. And so it must be taken, 1 *John* 5. 1. *Whosoever believes that Jesus is the Christ, is born of God.* And *ver.* 5. But most eminently and uncontrollably, where the Apostle ascribes all those notable exploits to Faith, which he mentions, *Heb.* 11. And so it seems to be taken in many other Places, which I could produce: But then:

(2.) It's taken in a more particular restrained Sense.

(1.) For a *Knowledge*, belief of, or assent unto, the Truth; as *John* 2. 23. *Many believed in his Name, when they saw the Miracles which*

which he did. Rom. 12. 3. According as God has given to every Man the measure of Faith. So 1 Cor. 2. 5. 2 Cor. 4. 13. James 2. 4. and plainly, ver. 18. Thou hast Faith, and I have Works; show me thy Faith without thy Works, &c. As on the other side, Knowledge is often put for Faith, as Isa. 53. 11. Jer. 24. 7. I'll give them a Heart to know me, that I am the Lord, and they shall be my People. And ch. 31. 34. They shall all know me, &c.

This now is *Historical Faith*; and may be either without Profession; as in those Rulers, John. 12. 42. Among the Rulers many believed on him, but because of the Pharisees they did not confess him. And of this sort is the Faith of the Devils, James 2. 19. This does not denominate a Person to be a Believer: Or, it may be with Profession, as James 2. 17, 24. And such was the Faith of Simon Magus, He believed, and was baptized, Acts 8. 13. Yet his Heart was not right, ver. 21. But he was still in the Gall of Bitterness, ver. 23.

And if this Belief of the Truth last but for a while, it is called, *A Temporary Faith*; mention'd, Luke 8. 13. Which for a while believed, and in Time of Temptation fell away.

(2.) It's taken for *Trust* and dependance upon God, 2 Chron. 20. 20. Believe in the Lord, so shall you be established; believe his Prophets, so shall you prosper. Where you may observe the Difference, between [believe] and [believe in] we must only believe the Messengers of God not believe in them; therefore to [believe in] is more than barely to [believe] viz. to trust in. So Mark 4. 40. Why are ye so fearful? How is it that you have no Faith? And ch. 11, 22, 23. Have Faith in God: For whosoever shall say to this Mountain, &c. 2 Tim. 1. 12. I know whom I have believed (Margin, trusted) and I am persuaded, &c.

(3.) For *Confidence* in God and his Promises, James 1. 6. Let him ask in Faith, nothing wavering. And ch. 5. 15. The Prayer of Faith shall save the Sick. Hence 'tis opposed to fearfulness, Mark 4. 40. As in that Place of James, to wavering.

(4.) For *Obedience*. Hence, that Word which is rendred [believed] in the Text, is rendred [obeyed] in the Margin, Acts 5. 36. Rom. 11. 30, 31. And on the contrary, *arabian* is rendred [Disobedience] as well as [Unbelief] as Eph. 2. 2. and ch. 5. 6. Children of Disobedience, Marg. Unbelief. And Col. 3. 6. Heb. 4. 11. Unbelief, Marg. [Disobedience] and *arabian* is frequently, if not constantly rendred [disobedient].

§. 3. Secondly, I observe, That it is opposed to, fearfulness; Mark 4. 40. And so it implies Confidence: To Wavering, James 1. 16. And.

And so it implies *steadfastness* and firm Dependence: To, *drawing back*, Heb. 10. 38. And so it implies *Perseverance* to the Law, or Works or Deeds of the Law, Rom. 3. 28. and ch. 9. 32. Gal. 2. 16. and ch. 3. 11, 12. Phil. 3. 9.

§. 4. *Thirdly*, I observe, That *Faith* or *Believing in Christ* is represented to us by several Expressions, which set forth the Nature of it.

(1.) 'Tis set out by *Knowledge*, Isa. 53. 11. John 17. 3. because that is necessarily required in the first Place, as was shew'd afore.

(2.) By *coming* to him, John 7. 37, 38. And in many other Places: By which is meant a seeking and making Application to him out of a hearty sincere desire to partake of the Graces of his Spirit, (ver. 39.) And all other Benefits and Priviledges which he has purchas'd for us, Isa. 55. 1.

(3.) 'Tis called *Hearing* him, Mat. 17. 5. Because Faith is wrought by *Hearing*, Rom. 10. 17. And therefore they are join'd together, Acts 15. 7. *That the Gentiles by my Mouth should hear and believe.*

(4.) *Receiving* him, John 1. 12. i. e. giving our Consent to his Terms of Grace, that He may become ours and we his; embracing and entertaining Him as our Mediator, i. e. King, Priest and Prophet.

(5.) *Trusting* in him, Mat. 12. 21. *In his Name shall the Gentiles trust.* And hence Believers are called such as *Trust in God*, Psalm 18. 30. and 34. 22. and elsewhere. And to the same purpose, it's called *Looking unto God*, Isa. 45. 22. i. e. waiting and depending upon him, and putting Confidence in him; wherewith it is join'd, Micah 7. 5. *Trust not in a Friend; put not Confidence in a Guide.*

(6.) *Taking his Yoke*, Mat. 11. 29. i. e. submitting to his Laws as our King, and yielding willing and ready Obedience thereto, called also upon the same account, *Kissing the Son*, Psalm 2. 12.

There are others also which might be named, as *eating his Flesh*, &c. but these may suffice.

§. 5. *Fourthly*, I find that there's mention made of divers Acts, Works or Fruits of Faith, which are like the Soul to the Body to enliven it (James 2. 26.) and perfect it, (ver. 22.) and without which therefore, it's but imperfect and dead, ver. 17. 20, 26.

By it we *Live*, Hab. 2. 4. *Stand*, Rom. 11. 20. 2 Cor. 1. 24. *Are Comforted*, Rom. 1. 12. *Established*, Col. 2. 7. *Saved*, Eph. 2. 8. It *Purifies*, Acts 15. 9. *Sanctifies*, ch. 26. 18. Gives *boldness* and access with *Confidence*, Eph. 3. 12.

Abel's Sacrifice, ver. 4. Noah's Obedience in building the Ark, ver. 7. Abraham's Obedience in following God into a strange Country, ver. 8. And sojourning there, ver. 9. Sarah's Conceiving Isaac, ver. 11. Abraham's Obedience in Offering him up, ver. 17. Isaac's and Jacob's Blessing their Children, ver. 19, 20. Joseph's mentioning the departure of the Israelites out of Egypt, ver. 22. The hiding of Moses by his Parents, ver. 23. Moses's refusing to be called the Son of Pharaoh's Daughter; and choosing to suffer Affliction with the People of God, ver. 24, 25. Forsaking Egypt, ver. 27. Keeping The Passover, ver. 28. Passing through the Red-Sea, ver. 29. Rahab's Preservation, ver. 31. Were all Acts and Fruits of Faith: And many other things reckon'd up, ver. 33 — 38.

Having thus prepar'd and levell'd my Way by these Remarks, I shall pass on more freely without Interruption in opening the Nature of it.

CHAP. XII.

Concerning the Nature of Justifying Faith.

§. 1. *Justifying Faith is not a bare Assent.* §. 2. *Nor a bare Affiance.* §. 3. *But it includes, (1.) Knowledge.* §. 4. *Of several Things.* §. 5. *(2.) Consent.* §. 6. *(3.) Affiance.* §. 7. *(4.) Obedience.* §. 8. *An Inference.*

§. 1. **T**Hat we are Justified by Faith hath the concurrent Vote and Suffrage of all Parties, with a *None Contradiction*: All the Question is, What the Nature of that Faith is that does Justify? Whether it be a bare Trusting in *Christ* for Pardon and Reconciliation, as some affirm; or whether it be such a Faith as includes Gospel-Obedience in it. For the clearing of which I shall advance by Degrees in these ensuing Propositions both Negative and Affirmative.

I. Negatively. Prop. 1. *Justifying Faith is not a bare Assent of the Judgment or Understanding to the Truth of Divine Revelation.* This indeed must be given, but this is not all. 'Tis not a meer believing, crediting or being convinced and perswaded of the Truth of the Gospel, that is sufficient to Justification. Justifying Faith is never taken in this Sense in Scripture. For, this is that Faith

Faith which the Apostle James expressly and directly Disputes against, ch. 2. 14— No: True Faith is an Act of the Heart, as well as the Head, Rom. 10. 10. *With the Heart Man believes to Righteousness.*

§. 2. Prop. 2. *Justifying Faith is not a bare Affiance or Trusting in Christ as a Priest for Pardon and Reconciliation.* This also is required as a Part or Branch of *Justifying Faith* (as will appear by and by:) But this is not required only, nor in the first Place. For,

(1.) *Trusting in Christ* is no where made the immediate Duty of Sinners: But, *Feeling the Weight and Burden of Sin*, Mat. 11. 29. So as to be *Sick of it*, ch. 9. 12. Being *Poor in Spirit*, and *Hungring and Thirsting after Righteousness*, Mat. 5. 3, 6. and the like. There must be a previous *Receiving of Christ*, or consenting to his Terms and submitting to his Yoke, before He give *Rest*: There must be a *turning from Sin* unto God; a renouncing our league and friendship with Sin, i. e. Repenting of Sin, before Pardon can be obtained, or before we ought to trust in *Christ* for Pardon, because this is the Way wherein we are commanded to seek Pardon.

Men may feel and smart under the Evil of Sin in the Punishment of it, and thereupon be very desirous of Pardon, and may seriously (so as to believe themselves) and solemnly profess to depend upon *Christ* alone for Pardon and Salvation (and 'tis very frequent to meet with such Professions in Persons while the Hand of God lies heavy upon them) and yet their Hearts be unchanged and unrenewed. Convinced Sinners may and will go thus far, though their Conviction never proceed to a thorow Conversion, and therefore this cannot suffice to Justification.

(2.) This *Trusting in Christ for Pardon*, taken abstractly in it self does not necessarily include or imply Repentance, Conversion and Renovation of the Heart and Nature, and so may be found where there is neither Repentance nor Obedience. It may be wrought without Self-denial, Mortification, or Offering any Violence to our Lusts, and so may consist with the Power and Dominion of Sin; and therefore is but a dead and not a living, justifying Faith.

(3.) This relates only to the *Priestly Office of Christ*: But none of those Expressions afore-mentioned, whereby the Nature of Faith is represented to us, have any peculiar respect to his *Priesthood*, but either to his *Propbetical* or *Kingly Office*: And therefore that one Act does not contain the whole Nature of *Justifying Faith*.

(4.) Then

(4.) Then a Man may be justified, i. e. be accounted Righteous by God; have his Sins pardon'd, be reconciled to God, have a full right to Heaven afore he be regenerate, and become a Child of God: Yea he may be justified before he be Just or Righteous: For the denomination of Righteous belongs only to those that do Righteousness, 1 John 3. 7. i. e. That have a sincere Purpose and Resolution at least, so to do.

(5.) This would quite invert and overturn the Method and Order propounded in the Gospel for obtaining Pardon; which every where requires Repentance in Order to it, and makes that to go before it; as will be seen afterwards.

§. 3. *Affirmatively*, Faith comprehends these severals, and is made up of the following Ingredients; which I might distinguish into six, viz. Knowledge, Assent, Choice, Consent, Affiance and Obedience: But because the Distinction between the first and second, and also between the third and fourth is but Nice, therefore I shall join those two Pairs together, and so make but four Branches of it.

First, There must be *Knowledge* or *Assent*; which is an Act of the Understanding or Judgment whereby we own, acknowledge, believe the Truth of Divine Revelation; called, an *acknowledgment of the Mystery of God*, Col. 2. 2. This must be laid as a Foundation for all the following Acts (as was show'd afore, Cap. 10. §. 1.) for, *without Knowledge the Soul can neither be good, nor do good in any respect* (Prov. 16. 2.) no more than a Blind Man can find the right Way among many false ones; or a Tree can bear pleasant, palatable Fruit, that grows altogether in the Shade. Hence Faith is express'd by Knowledge, as was observed; and we find them join'd together, John 10. 38. and c. 17. 8. Phil. 3. 9, 10. And this is often spoken of in the business of Faith, John 6. 69. *We believe, and are sure* — and ch. 4. 42. So Acts 2. 36.

Now this Knowledge or firm Assent is very considerable, as it brings on other Acts; for it lies at the bottom of all that Obedience we yeild to Christ, and of all the Comfort we have by him. 'Tis that which Causes us both to Trust and Obey him; to depend upon his Promises, and to stand in awe of his Precepts.

Particularly,

§. 4. (1.) There must be a Knowledge and Belief of *natural Truths*, i. e. of those Truths which are evident, in some Measure at least, by the Light of Nature: As, That there is one God, who is the first Cause, infinitely Wise, Powerful, Good, &c. The A-

postle shows the Necessity of this Knowledge, *Heb. 11. 6. He that comes to God must believe that he is, and that he is a Rewarder, &c.* he must believe his Being and his Bounty. Again,

(2.) There must be a Knowledge of *Experimental Truths*, as I may call them; or, an experimental Knowledge, i. e. an awakening, lively Sense of our Sin and Misery; that we have fail'd in our Duty to our Creator, and are obnoxious to his revenging Justice. This the Apostle aims at, *Rom. 3. 19. Now we know that what things soever the Law saith, it saith to them that are under the Law, that every Mouth may be stoppt, and all the World may become guilty before God.* We must know our Malady before we will seek out for a Remedy, *Mat. 9. 12, 13.* We must be convinced of Sin, *John 16. 8.* Labour under the Burden of it, *Mat. 11. 28.* We must be Sick of Sin, *Mat. 9. 12.* For till then, we see and feel no need of a Physician: But 'tis sensibleness of Sin puts us upon seeking out after one. When Ephraim saw his Sickness and Judah his wound, then went Ephraim to the Assyrian and sent to King Jareb, *Hos. 5. 13.* So 'tis with the Sin-sick Soul; when 'tis pursued by the Avenger of Blood, then it flies to the City of Refuge, and betakes it self to the Horns of the Altar. But especially,

(3.) There must be a Knowledge of *Mystical Truths*: The *Mystery of the Gospel* must in a peculiar manner be known by us. And here the chief and most fundamental Truth to be believed by us; is, *The Dignity of Christ's Person and Office*: That He is the Son of God, and Redeemer of the World; who is both willing and able to save to the utmost all that come to God by him. Where this is soundly believed, it makes all other Acts the more easie: For this is the fundamental Principle that supports all the Fabrick of Religion, *Mat. 16. 16. Thou art Christ, the Son of the Living God.* There was Peter's Confession: And then presently, saith Christ, ver. 18. *Thou art Peter, and upon this Rock (that is, this Confession) I'll build my Church.* So *Acts 8. 37. I believe that Jesus Christ is the Son of God.* And *1 John 5. 5. Who is he that overcomes the World, but he that believes that Jesus is the Son of God?*

There must be a Knowledge also of the Way of Reconciliation and Salvation by Christ; that he came down in Flesh to converse with Man, and to teach him the more clear and comfortable Knowledge of God by Remission of Sins; and show us the Way how to be made Partakers of Happiness in the World to come. There must be a Knowledge of these, and such like Truths, before ever we can be made willing to accept of Christ.

§. 3. Secondly, There must be *Consent* or *Acceptance*; which is an Act of the Will (whence we are said to believe with the *Heart*, Rom. 10. 10.) whereby we choose, entertain and embrace *Christ* as God offers him, viz. for our King, Priest and Prophet: When we heartily resolve to obey his Laws, and hearken, or submit to his Teachings, and to make use of his Merit and Atonement, when we take him as God offers him, and to the same Ends for which God offers him to us. And this is noted by those several Expressions of our coming to him, receiving him, taking up his Yoke, &c.

Christ being appointed by God the Father for our recovery, we must accept of him according to the merciful Institution of God: And when there is a serious, broken-hearted, faithful, acceptance of Him, to be to us what God has appointed Him to be; and to do for us what God has appointed Him to do for poor Sinners, i. e. to be our Lord and Saviour, and to do the work of a Redeemer in our Souls, this is true Faith: For this I take to be the formal and proper Act of Faith; because this makes up the Match between *Christ* and the Soul; and when God who knows the Heart, and takes the Will for the Deed, sees that this is sincere, then He imputes it for Righteousness, and counts such a one a righteous Person. When the *Heart* is thus fixed for God, and right or upright and perfect with him, then the Root of the Matter is planted in the Soul, which is the Principle of all ensuing Obedience, and all the Fruit of Holiness: So that this is virtually all Holiness and Obedience: And so 'tis in Gods account, who knows the Heart and judges accordingly, Luke 16. 15. and calls things that are not (yet in being, but only, in their Causes) as though they were (actually existent) and whatsoever good Works or Fruits of Holiness do spring from this Root, and flow from this Fountain, are all Acts of Faith and ascribed to it, as appears by all those particulars forementioned, out of Heb. 11. And though in Order of Nature, this Consent do precede actual Obedience, yet I Question whether it do in Order of Time, but rather, that as soon as ever the Heart by the Almighty Power of Converting Grace, is prevail'd with to choose *Christ* before all the World, it does immediately betake it self either to Confession of *Christ* and Prayer to him, or some such Act; as we see it did in the Blind Man, John 9. 38. and the Penitent Thief, Luke 23. 40, 42. which is the most narrow instance of Obedience that we meet withal, in regard of his speedy Death after it; yet we may say of him, as *Christ* of the Widows two Mites (which he rated at a higher Price than the Talents of the Rich

Men) that it was *all her Living, or Livelihood*, *Mark 12. 42, 44.* So he gave his *All to God*.

§. 6. *Thirdly*, Hereupon follows a *Trusting or Affiance in Christ*; which is *a quieting the Heart in the Expectation of the Benefits offer'd by Christ in the Gospel*: This is signified by those Expressions of *Believing in Christ*, *John 11. 25. and 12. 46. and 14. 1. Acts 9. 42. and 10. 43. Committing, or Rolling ourselves upon the Lord, Psalm 37. 5. Prov. 16. 3. Staying our selves upon him, wherewith it is join'd, Isa. 50. 10. Let him trust in the Lord, and stay himself upon his God, leaning upon Christ, Cant. 8. 5.* And it includes and supposes, (1.) A renouncing, disclaiming, abandoning all other Expectations, and being content with the Felicity that He offers. (2.) Counting his Word a sufficient ground of Security and Expectation. (3.) A confident, secure Resting upon him and looking for the Mercy Promised; upon that ground (of his Word) confiding in his Merit and Righteousness alone to procure us Pardon and Acceptance with God. (4.) Intirely giving up our selves to the Conduct of his Word and Spirit. (*Lastly*,) A patient waiting his leisure, *Hab. 2. 3, 4.*

Now concerning these several Acts of Faith, it is observable That the former may be without the latter, a Man may acknowledge and own the Truth of Divine Revelation, without *Consent*; yea and perhaps he may *Consent* too without *Trust*; but the latter can never be (in a regular way) without the former. A Man cannot *Consent* till he *know* and acknowledge; and if he *Trust* afore he does *Consent*, 'tis but a bastard Trust, the issue of his own deluded, deceived Heart, not the genuine off-spring of the Spirit of God. The *foolish Virgins* trusted *Christ* would have admitted them and came with a confident Expectation, that he'd have open'd to them, *Mat. 25. 11.* but it was a false Trust or Expectation and therefore it made them ashamed. The Case was the same with those, *Mat. 7. 22.* They trusted *Christ* would own them, as appears by their confident and earnest Pleading with him: But they were Workers of Iniquity: They had never bound themselves Prentice, as I may say, to him. So they that cried out, *The Temple of the Lord*, they trusted too, but it was in *lying Words*. *Jer. 7. 4.* Hence, a due *Trust in God*, is attended with, and follows upon the *Fear of God*, *Isa. 50. 10.*

§. 7. *Fourthly*, It includes also, a suitable *Obedience*. This is a Branch of, and concurs to true Faith to make it compleat, and perfect, as Reformation and forsaking of Sin, does to true Repen-

Justifying Faith, what?

rance: And as the Body is sanctified in Regeneration and Conversion, as well as the Soul and Spirit, *1 Thes. 5. 23.* and as discharging from, or taking off the Punishment, concurs to Justification as well as counting Righteous, as was shew'd. This is the performing our Covenant with God, (which was made by *Consent*) and the making good of our Vows, Promises and Resolutions before conceived. Hence we find, that *Faith* is sometimes put for *Faithfulness* in keeping Covenants and performing Promises; and that both in God, as *Rom. 3. 3. Shall their unbelief make the Faith of God of none effect?* i. e. Can the unfaithfulness and unbelief of Men prejudice God's Faithfulness and Truth in his Promises of Mercy, and make him worse than his Word? And also in Men; as *Mat. 23. 23. Ye have omitted Faith* *Gal. 5. 22. The Fruit of the Spirit is Love, Faith*, i. e. faithfulness in both Places: And hence the same Word is rendred both *Believe* and *obey*, as was observed afore.

But that which makes it most evident beyond all Contradiction, to any unprejudiced Person, that this is a Branch of Faith, is the Tenor of the Discourse of St. *James* upon this very occasion, *ch. 2.* where he shows that Works do perfect Faith, *ver. 22.* without which it is but lame, maimed and defective; yea *Dead*, *ver. 20.* and but like a *Body without a Soul*, *ver. 26.* which yet we must not stretch too far, as if, positively, Works were the Form of Faith (for that does certainly consist in the Choice and Consent of the Will) but only Negatively, that a bare Belief without answerable Obedience can no more be called true Faith, than a Body can be called a Man without a Soul. But see more of this *Chap. 14.* begin.

But that I may give down-weight, I shall add these Reasons more.

(1.) St. *Paul* shows, that its only a *working* Faith which is available with God, to procure any Blessing or Mercy at his Hands, *Gal. 5. 6.*

(2.) Our Saviour *Christ* makes Forgiveness the way to Pardon, or Condition of it, *Mat. 6. 14, 15.* where He expresses it both Negatively and Affirmatively for the greater Assurance and Confirmation of the Point; and therefore it must be such a Faith as does include Forgiveness (at least in the Habit) and not a bare Faith alone which will serve to obtain Pardon.

(3.) All those noble and notable Exploits mentioned, *Hab. 1. 1.* are ascribed to Faith, as it's Acts or Fruits: It was Faith that did them all.

(4.) When St. *James* mentions *Abraham's* offering his Son, *ch. 2. 21.* he adds, that thereby the Scripture was fulfilled, which saith
Abraham

Justifying Faith, what?

Abraham believed God, ver. 29. implying, That it was an Act of Faith.

(5.) Faith is called a *Work*, John 6. 29. 2 Thess. 1. 11. and we read of the *Work of Faith*, 1 Thess. 1. 3.

(6.) Herein consists the true Knowledge of God (which is a Branch of Faith) Jer. 22. 15, 16 — *Did not thy Father — do Judgment and Justice, and then it was well with him — was not this to know me, saith the Lord?*

(7.) And in Reason, How can we be said to take one for our Sovereign, except we submit to his Laws; or our Master, except we obey his Commands; or, our Physician, except we resign up our selves to his Prescriptions and Directions, and are ruled by him in all things that concern our Health; both for the removing of Distempers, and for the preserving and maintaining a sound and healthful temper of Body? So taking *Christ* for the Physician of our Souls, consists in a resigning up our selves to his disposal in all things; obeying his Commands, and observing his Directions both for the avoiding of Sin, which is the Disease of the Soul, and for the Procuring, carrying on and promoting of Holiness, wherein the Health of the Soul does consist.

From all which I conclude, That we are justified only by that Faith which has Obedience in the Loins and Womb of it; which is pregnant with Holiness; which is *apta nata* to bear Fruit in its season, i. e. is a Principle of good Works, and as it is productive of Gospel-Obedience.

§. 8. And from hence I infer, That Justifying Faith is the same thing in Substance with Effectual Calling, Repentance, Regeneration, Conversion, Sanctification, Renovation, Forming of *Christ* in the Soul, repairing the Image of God in the Soul, being Partakers of the Divine Nature; in a Word, it is the *New Creature*; and therefore the Apostle uses these two Words indifferently, and what he calls *Faith* in one place, he calls the *New Creature* in another, as appears by comparing Gal. 5. 6. with ch. 6. 15. Whence every one that has true Faith is *Born of God*, 1 John 5. 1. and the *Child of God*, John 1. 12. Gal. 3. 26. Has *Christ dwelling in him*, Eph. 3. 17. is spiritually *Alive*, Gal. 2. 20. and does attain unto *Righteousness*, Rom. 9. 30. and 10. 10. There's a Passage of a late Judicious Author, wherein he expresses himself very pertinently, pithily, and elegantly, to this purpose. *To think, saith he, we are made Righteous only by what our Saviour has done without us, without being renewed by the Work of Faith within us; to suppose that we are,*
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by the Imputation of Christ's Righteousness, deliver'd from the danger of the Hell without us, without being at all freed from the Hell within us, which consists in unnatural Lusts and the uneasy Effects of them; to imagine that God should restore us to a Participation of the Privileges of his Children by the Imputation of Christ's Righteousness, without restoring us at all to a Participation of the Divine and new Nature of his Children, is absurd; and that which is opposed by the constant Tenor of Divine Doctrine in the Holy Scriptures. W. A. against Fergus. p. 35.

CHAP. XIII.

In what Capacity Faith Justifies.

- §. 1. Faith justifies as our subordinate Gospel-Righteousness. §. 2. Proved. §. 3. The Righteousness of God what. §. 4. A Caution. §. 5. What account the People of God have made of their Sincerity. §. 6. A remark. §. 7. An Inference.

§. 1. **H**AVING open'd the Nature of Justifying Faith, I come to consider, upon what Terms, or in what Capacity it Justifies: As an *Instrument*, say some; as a *Condition*, say others: I shall not undertake to disprove the Sense of others, but only to propound and prove my own. Faith justifies as our Gospel-Righteousness, in Subordination to the Righteousness of Christ. The Righteousness of Christ is the Supream; the Righteousness of Faith the Subordinate.

That we are justified by the Righteousness of Christ as the meritorious, procuring Cause of our Justification; has been asserted before Chap. 7. viz. The Righteousness of his Blood, Death and Sufferings. Now in Subordination hereunto, as the Way, Means, Condition, or Qualification, whereby we come to have an Interest in this Righteousness of Christ, we must be possessed of the Righteousness of Faith: We must be Believers. Hereby we make Application of the Righteousness of Christ to our selves. The former is *Christ without us*, the latter is *Christ within us*: So it is called, Col. 1. 27. 2 Cor. 13. 5. That is, It is Christ Formed in us (Gal. 4. 19.) Christ Living in us (Gal. 2. 20.) Christ Dwelling in us (Eph. 3. 17.) and none can have any share in, or Benefit by, Christ and his Righteousness without 'em, except they have Christ within

within 'em; for Christ must not, cannot be divided, 1 Cor. 1. 13. So that it is whole Christ; Christ without us, and Christ within us, that is our Gospel-Righteousness: One the Principal, the other Subordinate.

And for the Proof of this, That Faith is our (subordinate) Gospel-Righteousness, I shall humbly offer my Reasons, and desire they may be weighed in the Balance of the Sanctuary, and then, that Judgment may pass accordingly. And

§. 2. (1.) What else can be the plain and proper meaning of that Phrase (without putting it upon the Rack of Tropes and Figures, and such like Engines of Cruelty; for so they often prove, when they are unnecessarily applied to plain Places of Scripture) so frequently used upon this occasion, of *Faith's* being *imputed or accounted for Righteousness*, and that in opposition to the Works of the Law? I say, what else can be the plain meaning of it, but that, as perfect Obedience to the Law, was Law-Righteousness, so Faith or sincere Obedience to the Gospel, is Gospel-Righteousness?

(2.) Because the Apostle frequently opposes *Faith* and the *Works of the Law* in this Case, Gal. 2. 6. Phil. 3. 9. and elsewhere, as was noted afore. And he opposes, *Working* and *Believing*, Rom. 4. 5. and the *Righteousness of the Law*, and the *Righteousness of Faith*, Rom. 4. 13. and ch. 10. 5, 6. Whereby he seems to substitute *Faith* in the room of *Works*.

(3.) It is expressly called, *The Righteousness of Faith*, Rom. 4. 11, 13. and, *which is of Faith*, ch. 9. 30. and ch. 10. 6. and *Righteousness by Faith*, Gal. 5. 5. Heb. 11. 5.

(4.) Because it is a Conformity to the Rule (wherein the Nature of Righteousness does consist) viz. the Gospel, or Covenant of Grace, which requires only *sincere Believing*, not *perfect Doing*, Rom. 10. 8, 10. And therefore though it be not Righteousness in strict Justice, according to the Law of Nature, and those common Principles which are interwoven with Man's Nature, yet it is Righteousness according to the favourable Construction of the Gospel; that is, God upon the account of *Christ's* undertaking and performance, is pleased to accept of this for Righteousness, and so to account it; whence it is called, *The Righteousness of God*.

§. 3. This Phrase [*The Righteousness of God*] is much-made use of upon this occasion, the import of which has been much mistaken by many, who have entertained false Apprehensions of it, and been led into Error thereby, and therefore I shall endeavour to fix the true Sense of it, that thereby mistakes may be either prevented or rectified.

The Expression is used in several Places, viz. Rom. 1. 17. and 3. 21, 22. and 10. 3. 2 Cor. 5. 21. Phil. 3. 9. It has been already observed (Chap. 7. §. 13.) [1.] That this cannot be meant of the Righteousness of Him who is God (as some understand it) viz. Christ, because (1.) The Apostle in most Places where he mentions it, distinguishes between God and Christ, Rom. 3. 22. *Even the Righteousness of God which is by Faith of Jesus Christ*. So 2 Cor. 5. 21. *The Righteousness of God in him (Christ)* Phil. 3. 9. *The Righteousness which is by the Faith of Christ, the Righteousness of God by Faith*. (2.) He always calls it, *The Righteousness of God*, and never, the Righteousness of Christ. And (3.) He calls it, *The Righteousness which is of God*, not, which is *in God*, or *Christ*, Phil. 3. 9. Nor [2.] Can it be meant of that Righteousness which is inherent in God, and is one of his Attributes and glorious Perfections, because (1.) 'Tis that, which the Jews were ignorant of, Rom. 10. 3. For, (2.) 'Tis revealed only by the Gospel, Rom. 1. 17. which is therefore called, *The Administration of Righteousness*, 2 Cor. 3. 9. (3.) It is called *δικαιοσύνη ἐκ Θεοῦ*, (Phil. 3. 9.) i. e. *which proceeds from him*; not, *which is in him*. So that we must seek for some other Reason of the Denomination. Some say 'tis so called, because it is of God's Operation. Indeed Faith is expressly said to be so, Col. 2. 12. And so is every good Gift, James 1. 17. And, because it is of his *Approbation*; which he accounts to us for Righteousness, but this is included in the next. For, when God has once ordained this way of becoming Righteous, he must needs allow and approve of that as Righteous which is answerable to it. But, though I don't exclude these, yet the chief and principal Reason I take to be, because it is of his *Institution*. As for perfect Obedience to the Law (which is *legal Righteousness*) that is Righteousness in the strictest Sense, and in the very Nature of the thing, and can be counted no other; That could not in strict Justice be taken for any other than it is; and therefore the Reward reckon'd to it of Debt, Rom. 4. 4. But that an imperfect Work (such as Faith and Obedience now is) should be accounted Righteousness, must arise from the gracious Appointment, Designation and Ordination of God, who has set up this Way or Method of becoming Righteous now under the Gospel: And hence it is said to be *reckon'd, imputed, or accounted* for Righteousness; which Phrase, as some note, imports matter of Grace and Favour.

That this is the meaning of that Phrase or Expression [*The Righteousness of God*] I prove, (1.) Because the Phrase of *submitting to*
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the Righteousness of God, *Rom. 10. 3.* seems to import thus much; and to imply that this is a new Law, Institution, or Way of becoming Righteous, which naturally we are not acquainted withal. (2.) As the *Righteousness of the Law*, is that which the Law requires, *Rom. 2. 26.* So this *Righteousness of God*, is that which he requires under the Gospel. (3.) As the Sacrament of the Body and Blood of *Christ* is called, the *Supper of the Lord*, because it is of his Institution; and the first Day of the Week is called the *Lord's Day*, because it is of his Designation and Translation from the last Day of the Week to that, so here. (4.) 'Tis opposed to their own *Righteousness*, *Rom. 10. 3.* which is of the Law, *Phil. 3. 9. i. e.* the Way of becoming Righteous by the Deeds of the Law, *Rom. 10. 5.* So this is the *Righteousness of God*, i. e. the Way that he has appointed to become Righteous under the Gospel.

(5.) That Faith is our Gospel-righteousness appears further, by the Description that the Apostle makes of the Righteousness of Faith, *Rom. 10.* which is, *Confessing with the Mouth*, and *Believing in the Heart*, ver. 9. and he saith expressly, *With the Heart Man believeth unto Righteousness*, ver. 10. which he confirms out of Scripture, ver. 11. *For the Scripture saith, Whosoever Believes on him, shall not be ashamed.* Still he makes it to consist in *Believing*, in opposition to *Doing*, (ver. 5.) viz. perfectly and fully what the Law requires, wherein legal Righteousness does consist. So that it is *Believing* which is this Righteousness.

(6.) There are but two sorts of Righteousness, Legal and Evangelical: But this is not legal Righteousness; and therefore it must be Evangelical.

§. 4. But here to prevent Misconstruction, I add this Caution, That though this be our subordinate Gospel-righteousness, yet we are not to expect Mercy, Justification, Pardon, Reconciliation, or any Favour from God for, or upon the account of our Faith, Sincerity, Obedience, or the like, as the procuring Cause thereof, as if these deserved any Favour at his Hands; but we are to look up to God in *Christ* (as propitiated by him) for all; confessing that our best Works and all our Righteousnesses, according to the rule of strict Justice, are but as filthy Rags; acknowledging our own demerit and unworthiness of any Favour, and our desert of all Evil, and trusting in him alone for acceptance. And when we do this, God looks upon us as Righteous in a Gospel-sense, and Pardons us.

And if any Mists or Fogs of Doubts arise at any Time in our Hearts,

Hearts, concerning our Interest in *Christ*, we can satisfie our selves no other Way possibly, but by making enquiry into our Sincerity, and if we can discern and discover that, then we may rejoice and take Comfort in it, as *Paul* did, *2 Cor.* 1. 12.

S. 5. And here the deportment of God's People in reference to their Sincerity is observable in several particulars.

(1.) They have look'd upon Deliverance out of Troubles, as the Reward of their Righteousness: So did *David*, *Psalms* 18. 19, — 23.

(2.) They have promis'd themselves Safety and Security upon this account. So did *David* too, *Psalms* 26. 1. Judge me, O Lord, for I have walked in mine Integrity; I have trusted also in the Lord, therefore I shall not slide. Yea

(3.) They have pleaded the same unto God sometimes, not as matter of Merit (they disclaim that, as *Christ* has taught them to do, and acknowledge all to be Duty and due Debt, *Luke* 17. 10.) but in regard of God's gracious Promises freely made to them. So did *David*, *Psalms* 86. 2. Preserve my Soul, for I am Holy. And 119. 22. Remove from me reproach and contempt; for I have kept thy Testimonies. So ver. 31, 38. and ver. 94. I am thine, save me; for I have sought thy Precepts. And so did *Nehemiah*, *ch.* 5. 19. Think upon me my God for good, according to all that I have done for this People. And *ch.* 13. 14. Remember me, O my God concerning this, and wipe not out my good Deeds. And *Hezekiah*, *Isa.* 38. 3. Remember O Lord, how I have walked before Thee in Truth, and with a perfect Heart, and have done that which is good in thy sight.

(4.) They have appealed to God, as the witnesses of their Integrity and Sincerity. So did *Job*, *ch.* 23. 10, 12. For, their Graces will endure the Touch-stone, though not the Balance; they are of the right kind, though not full weight.

And hence (though I dare not deny the immediate Testimony of the Spirit, as some Divines of great Name and Note do, yet) I take it, the more usual Method of the Spirit's witnessing is by Way of Attestation, or Illustration and shining upon our Graces, and thereby inabling us to see clearly the Truth and Sincerity of them.

S. 7. And now, if after all that has been said upon this Point, any shall remain unsatisfied, I shall only add this Remark or Reflection, That as on the one Hand, we all agree, that none can be justified without Faith; so on the other, that whosoever has true Faith is justified: Now, whether God does account this Faith as

the Righteousness of God, *Rom. 10. 3.* seems to import thus much; and to imply that this is a new Law, Institution, or Way of becoming Righteous, which naturally we are not acquainted withal. (2.) As the *Righteousness of the Law*, is that which the Law requires, *Rom. 2. 26.* So this *Righteousness of God*, is that which he requires under the Gospel. (3.) As the Sacrament of the Body and Blood of *Christ* is called, the *Supper of the Lord*, because it is of his Institution; and the first Day of the Week is called the *Lord's Day*, because it is of his Designation and Translation from the last Day of the Week to that, so here. (4.) 'Tis opposed to their own *Righteousness*, *Rom. 10. 3.* which is of the Law, *Phil. 3. 9. i. e.* the Way of becoming Righteous by the Deeds of the Law, *Rom. 10. 5.* So this is the *Righteousness of God*, i. e. the Way that he has appointed to become Righteous under the Gospel.

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S. 7. And now, if after all that has been said upon this Point, any shall remain unsatisfied, I shall only add this Remark or Reflection, That as on the one Hand, we all agree, that none can be justified without Faith; so on the other, that whosoever has true Faith is justified: Now, whether God does account this Faith as

the Matter of our Righteousness and Justification, or only as the Way, Means, Qualification, Condition or the like. I think is but a subtilty and nice Speculation, and which has no Influence upon the practise either one way or other. For, what ever Notion it be taken in, the Thing is the same still in us; all the Doubt is only in reference to God, what respect it bears in his Account. But only when we are discussing these things, and sifting them narrowly, we must deliver that, which upon serious Deliberation, and due weighing of all Circumstances we judge to be the Truth, though the thing it self be of no great moment, further than as one Truth coheres and agrees with another, and serves to beget a more clear and easie Understanding of them.

§. 8. From whence it follows, That if Faith justifies as it is our *Gospel-Righteousness*, then, though we may be guilty of many Sins, yet so long as Faith continues, and this *Seed of God* abides in the Soul, there is no Intercision or Ceasing of our Justification, or justified Estate, but that God still accounts us Righteous in a Gospel-sense, notwithstanding our manifold Infirmities. A Child is not disinherited for every Miscarriage, but continues a Child still, and retains the Priviledges of a Child, though he may be guilty of some Acts of Disobedience.

CHAP. XIV.

Concerning Justification by Works.

§. 1. *We are Justified by Works.* §. 2. *James and Paul compar'd together.* §. 3. *How they may be reconcil'd.* §. 4. *The Point further Cleared.* §. 5. *It's not derogatory to Free-Grace.* §. 6. *It's the same with the old received Doctrine.* §. 7. *An Inference.* §. 8. *Why Justification is not ascrib'd to any other Grace, but Faith.* §. 9. *The Sum of all.*

§. 1. **F**ourthly and Lastly, We are said to be justified by Works, James 2. 21, 24, 25. *Was not Abraham our Father Justified by Works, when he had offer'd Isaac his Son upon the Altar? And ver. 24. Ye see then how that by Works a Man is Justified, and not by Faith only. ver. 25. Likewise also, was not Rahab the Harlot Justified by Works, when she had received the Messengers, and had sent them out another Way?* This

This is a tender Point, and must be warily handled, because this Position, *That a Man is Justified by Works*, sounds very ill in Protestants Ears, and has been maintain'd by some in a very unsound Sense: Yet since the Spirit of God saith so, it becomes all modest, humble Christians, especially Divines, to lower the Sails of their own Understandings and Notions to the supream Authority of the Scripture, and to take heed of loading that Position with reproaches which has the Scripture to vouch it *terminis terminantibus*, in expresse Terms, and rather to bethink themselves how any seeming repugnance may be removed, by giving such a Sense as may comport with the Analogy of Faith, and may agree with *Paul's Conclusion*, *That we are Justified by Faith without the Works of the Law*. This then shall be my present Task; which that I may the more effectually perform, I shall (1.) Compare the Words of both Apostles together. (2.) Show wherein their seeming difference lies. (3.) Lay down some Propositions tending to their Reconciliation. (4.) Show the manifest agreement between 'em.

§. 2. 1. I shall compare the Words of both Apostles together: Which are these, *Rom. 2. 28. Therefore we conclude that a Man is Justified by Faith without the Works of the Law.* *James 2. 24. Ye see then how that by Works a Man is Justified, and not by Faith only.* Out of which two Places we may gather these four Propositions. (1.) A Man is Justified by Faith. (2.) A Man is Justified without the Works of the Law. These are *Paul's*. (3.) A Man is Justified by Works. (4.) A Man is Justified not by Faith only. These are *James's*.

2. Here the seeming Difference lies between these three Pairs of Propositions. (1.) A Man is Justified by Works; and a Man is Justified without the Works of the Law. (2.) A Man is Justified by Faith, and a Man is Justified not by Faith only. (3.) A Man is Justified by Faith; and a Man is Justified by Works. If we can reconcile these, then there will not remain so much as any appearance of Disagreement between 'em. Now to Effect this, I shall

3. Lay down some Propositions tending to their Reconciliation.

§. 3. *Prop. 1.* I observe that there is only a Diversity at most, but no Contrariety between any of these Propositions: As is evident to the Eye.

Prop. 2. The Faith which Paul speaks of, is not the same with that which James speaks of. What kind of Faith that is which *Paul* speaks of, appears by the Description which he himself gives us of it, *Gal.*

5. He is there speaking of Justification, *ver. 4.* And of the Righteousness

ousness of Faith, *ver. 5.* And then tells us what kind of Faith it is, *ver. 6. A Faith working by Love.* A Faith which shows it self to be a living Faith by the Fruit it brings forth. And this is the same with the *new Creature*: As is plain by comparing this Verse with the fifteenth Verse of the sixth Chapter; for what he calls in one Place, *Faith working by Love*, he calls in the other, *the New Creature*. Therefore that Faith that *Paul* speaks of, cannot be restrain'd to one particular Act of the Soul, but must include and comprehend the whole Work of Regeneration, or Holiness: As it's taken in many other Places, as has been show'd, *ch. 11. §. 2.* and *12. §. 7.*

To this purpose it's considerable, what I observed afore, (*ch. 9. §. 3.*) That Faith is never opposed in Scripture to Gospel-works; because it is inclusive of 'em, and they can't be divided, but always go together. This is Faith in *Paul's* Sense: The Tree with it's Fruit hanging on it: A living, working, fruit-bearing Faith.

But now the Faith that *James* speaks of, is such a Faith as is *alone*, *ver. 17. without Works*, *ver. 20.* and therefore is *Dead*, *ver. 17.* It's such a Faith as the Devils have; *viz.* a bare Assent to the Truth of such or such a Proposition, *ver. 19.* which though it has some influence upon the Affections, *viz.* the Affection of Fear; for it produces *Trembling*, *i. e.* a slavish fear of Punishment, yet it produces no good Fruit of Love, and Obedience. It is not such a Faith as Works by Love.

So that *James* takes Faith abstractly, strictly, precisely, for the bare Act of the Soul, as distinct from the Act of the outward Man, or Works; nay, which is *without Works*, *ver. 17.* And therefore still he distinguishes between 'em: As *ver. 14. 17, 20, 22, 26.*

Prop. 3. *The Works that Paul speaks of, are not the same with those that James speaks of.* For *Paul* speaks of the Works of the Law; as is evident by his own express Words: And as I have proved afore, and show'd what kind of Works they are, *ch. 9. §. 3, 5.* But the Works that *James* speaks of, are such as are the Fruit of Faith, and it's undivided Companions; as appears by those Words, *ver. 18. I'll show thee my Faith by my Works*: And also by those instances of Works which he produces, *viz.* of *Abram's* Offering *Isaac*, *ver. 21.* which was the Fruit of his Faith, *Heb. 11. 17.* And of *Rahab's* receiving and securing the Spies, *ver. 25.* which was also a Fruit of her Faith, *Heb. 11. 31.* and likewise by the Scripture he quotes for the Proof of his Position.

But

But though they differ in their Notions of *Faith* and *Works*, i. e. don't use these Words in the same Sense: Yet

Prop. 4. *They both speak of the same Justification.* This is undeniably evident, because they both produce the same Scripture for the Proof of their distinct Positions, or Assertions. *James* proves that *Abram* was justified by *Works*, because by his Offering up *Isaac* that Scripture was fulfilled, which saith, *Abram* believed God, and it was counted to him for Righteousness, ver. 23. And *Paul* proves that *Abram* was justified by Faith, and not by Works, because the Scripture saith, *Abram* believed God, and it was counted to him for Righteousness, Rom. 4. 2, 3. If there were such a vast difference between *Paul's* Faith, and *James's* Works (as some imagine) it's impossible the same Scripture should prove both. But the same Scripture proves, that *Abram* was justified both by Faith and by Works; and therefore Faith, and such Works as are the Fruit of Faith are all one in Scripture-account. They are materially the same, though there may be some formal difference between 'em. And therefore, to be justified by Faith, according to *Paul*, and by Works according to *James*, are all one: And he's no Heretick, Socinian, or Heterodox Person that maintains Justification by Works in this Sense. Justification by Works springing from Faith, is Justification by Faith. They are all one, if Scripture may be judge. I am for Justification by Faith absolutely and exactly in a Scripture-Sense; but not in an unscriptural Sense, such as some would put upon it, when they contend, that it's the bare Act of trusting to Christ, as Priest, for the Pardon of Sin, that Justifies. To confine it thus to one Act of the Soul is unscriptural.

So that I say, The same Justification is intended both by *Paul* and *James*, viz. (1.) Justification of the Person. And (2.) Justification before God.

(1.) Justification of the Person. That *Paul* means this none deny. All the Question is about *James*. But that he also speaks of the Justification of a Man's Person, and not of his Faith (as some distinguish) I prove by these Arguments. (1.) He speaks of a Man's being saved by Faith, ver. 14. *What does it Profit, though a Man say he has Faith, and have not Works? Can Faith save him?* Implying, that though Faith without Works cannot save, yet Faith with Works will; and therefore it's not his Faith that is justified, but himself or his Person; for [saved] and [justified] both relate to the same Subject; and what he calls [justifying] afterwards, ver. 24. he calls [saving] here, ver. 14. (2.) He speaks of the Per-
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son of *Abraham* being justified, and that there was a Concurrence of his Works with his Faith in his Justification, *ver. 21, 22.* (3.) He expressly mentions the *Person*, *ver. 24. Ye see then how that by Works a Man is justified, and not by Faith only.* (4.) He rejects being justified by Faith only: which supposes that some were of that Opinion: Now they did not hold, that a Man's *Faith* was justified by his Faith, but his *Person*: And therefore it's the same Justification that he speaks of, which they fancied and maintained to be wrought by their kind of Faith. (5.) The Reason that he couches in that similitude, *ver. 26.* shows, that he speaks of the Justification of the *Person*; which is this, That such a Faith cannot justify, because it is Dead; implying, That if it were a living Faith it would justify: Now a living Faith would justify a Man's *Person*. Then

(2.) This Justification he speaks of was *before God*: For he produces that Passage of Scripture for the Proof of what he Asserts; which all acknowledge does refer to a Man's Justification before God, *viz. That Abraham believed God, and it was counted to him for Righteousness, ver. 23.*

Now this Foundation being laid, and the Way thus prepar'd, it's easie to remove and blow away that seeming Disagreement, that is between those three Pairs of Propositions.

The first Pair is this, *A Man is justified by Works; and a Man is justified without the Works of the Law.* They are easily reconcil'd thus. A Man is justified by such Works as are included in the Nature of a living Faith: But not by such Works as are Works of the Law. These two Propositions are not *ad idem*, but speak of distinct Works; and therefore are not contrary.

The second Pair is this, *A Man is justified by Faith; and a Man is justified not by Faith only.* These admit of an easie Reconciliation, thus, a Man is justified by that Faith which includes Works, and brings forth Works of Holiness; but not by that Faith which is without Works, but is a *dead Faith*.

The third Pair is this, *A Man is justified by Faith; and a Man is justified by Works.* I reconcile 'em thus, a Man is justified by that Faith which brings forth Works; and a Man is justified by those Works which are included in Faith, and are the Product and Fruit of it.

In the former, *Faith* is taken largely, as comprehending both the Root and the Fruit; in the latter *Works* are taken largely, as connoting and including the Root from which they spring. And that it must be so, is most certain, because both *Paul* and *James* pro-

produce the same Scripture (as I said) for the Proof of their distinct Positions. *Paul* means the Tree with the Fruit hanging upon it; *James* means the Fruit growing upon the Tree. One, the Tree with the Fruit; the other, the Fruit with the Tree. And what's the difference between 'em? And thus there's a perfect Harmony and Agreement in their Doctrine.

By all which it appears that *Paul* and *James*, both of them speak of the same Justification, viz. before God; and also of the same way of Justification; and that *Paul's* Justification by Faith, and *James's* by Works are all one, viz. by a Working Faith. Only, as St. *Paul* argues and concludes against them that maintain'd Justification by the Works of the Law, that it is by Faith, and not by such Works; so St. *James* argues and concludes against them that maintain'd Justification by a barren, unoperative Faith, that it is, not by such a dead Faith, but by such a Faith which is perfected by Works, ver. 22. and which is quickned and enliven'd by them; implied in those Words, ver. 17, 20, 26. — Faith without Works is Dead; noting, that that Faith only which has Works, is a living, justifying Faith: Both speak of the Justification of a Sinner before God, and *Paul* proves it to be, not by Works of the Law, but by Faith; and *James* proves, that it is not by a barren, dead Faith, but by a living, working Faith: So that when St. *James* saith, *A Man is justified by Works, and not by Faith only*, I take the plain meaning to be this, That a Man is justified by a working, practical, operative, efficacious Faith, and not by such a Faith which produces no good Works: And thus there's no appearing difference between these two Apostles.

§. 4. Having spoken thus much for the reconciling these two Apostles, I shall endeavour also, further to clear and confirm the Point in Hand, concerning Justification by such Works as are inclusive of Faith, i. e. by such a Faith as includes Gospel-works, and shall render it the more easie of Digestion, by these following Considerations, most of which have been insisted on and proved already, but I shall gather them up together and lay 'em all before you in one view.

(1.) 'Tis only the Works of the Law, that the Apostle *Paul* opposes and rejects in this Point of Justification. This has been fully proved already, ch. 9. §. 2.

(2.) The Hebrew Word *צדק* signifies to be righteous, as well as to justify; as was showed at first setting out.

(3.) To Justify, is to account Righteous, and treat as such.

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(4.) The Scripture does expressly define, *being Righteous*, by *doing Righteousness*; and that with a special remark and observable Caution prefixt, 1 John 3. 7. *Little Children, let no Man deceive you: He that does Righteousness is Righteous, even as He is Righteous.* q. d. Suffer not your selves to be imposed upon, or deluded by the plausible pretences of any, as if there were any other way of being Righteous, without your Conformity to the rule of Righteousness, the Gospel.

It also explains and interprets, *being Righteous*, by *walking in all the Commandments of the Lord blameless*, Luke 1. 6. *They were both Righteous before God* (mark that) *walking in all the Commandments*, &c. q. d. herein their Righteousness did consist. So that it is *doing Righteousness*, which does denominate a Man to be Righteous, if the Scripture may be judge.

(5.) *Abraham's Obedience*, and *Phineas's Zeal*, were reckon'd to them for Righteousness, James 2. 21, 23. Psalm 106. 31. and *Abel* by his Sacrifice obtain'd witness, that he was Righteous, Heb. 11. 4. where it is observable, that that famous Expression which is so often made use of to establish the great Gospel-doctrine of Justification by Faith, the very same Phrase is used concerning the Act of Zeal in *Phineas*. Of *Abraham* it is said, Gen. 15. 6. *And he believed on the Lord, and he counted it to him for Righteousness*, יִיְהוָה אֱלֹהֵי אַבְרָהָם וַיַּחְשֶׁב לוֹ כְּרִיּוּן, and he counted it to him Righteousness, i. e. he put it upon his account and reckoning, as one instance, or particular (among others) of his Righteousness. And so of *Phineas's Zeal*, it is said, Psalm 106. 31. *That was counted to him for Righteousness*, וַיַּחְשֶׁב לוֹ כְּרִיּוּן, where, though in the former Place it be used personally, as relating to God, who was spoken of immediately before, and in the latter impersonally; yet both the Apostles quote it impersonally every where, Rom. 4. 3. Gal. 3. 6. James 2. 23. ἡ πίστις αὐτοῦ ἐλογίσθη αὐτῷ. So that, that makes no difference. Now by comparing these two Places together, it is implied, That Faith and Holiness march together and keep equal Paece in the business of Justification; and that if *Abraham* was justified by his Faith (as the Apostle proves he was by those Words) then also was *Phineas* justified by his Zeal; the same Expression being used concerning them both. Nay, it is expressly said of *Abraham*, James. 2. 22. ἡ πίστις αὐτοῦ ἐμεσσησεν μετὰ τῶν ἔργων αὐτοῦ. Faith did Work, or join together, with his Works, viz. in his Justification.

(6.) Whatsoever is required to Pardon, is required to Justification; for though the formal, precise Notion of Justification does not consist

consist in Pardon, yet Pardon is included in it taken largely, as being the inseparable adjunct and undivided Companion thereof (as has been show'd, *ch. 4. §. 5.*) But Repentance, Confession, Forgiveness of others, and the like, are required to Pardon. Therefore,

(7.) The Scripture frequently uses the Word [*Faith*] in a large Sense, so as to comprehend Obedience too, as was show'd, *ch. 11. §. 2.*

(8.) We are expressly said, to be *justified by Works*. To all which I add by way of Antidote.

§. 5. (9.) The admitting of Gospel-works or Holiness, to have an Interest in Justification, and to be an ingredient thereof, is not inconsistent with, nor derogatory to Free-Grace: Which I prove by this (convincing) Argument.

If Gospel-works and Free-grace are to be found both in the same thing, then they are not inconsistent: But they are to be found both in the same thing; For they do both concur to Salvation: Therefore they are not inconsistent.

To clear this a little further, I shall enquire what the Scripture both affirms and denies of both of them. (1.) The Scripture denies Justification to be by the *Law*, *Gal. 2. 11. i. e. by the Works or Deeds of the Law*, *Gal. 2. 16. Rom. 3. 20.* So likewise it denies *Salvation* to be of *Works*, *Eph. 2. 9.* (2.) It affirms *Justification* to be by *Faith without the Deeds of the Law*, *Rom. 3. 28. And freely by Grace*, *ver. 24.* And so likewise it affirms *Salvation* to be by *Grace through Faith*, *Eph. 2. 8.* And, *according to his Mercy — by the washing of Regeneration*, *Tit. 3. 5.* Whereby it appears, That the same things are both affirmed and denied of both.

Yet still for all this, Though both Justification and Salvation are affirmed to be of Grace and denied to be of Works, yet it is certain that some kind of Works have an Interest in Salvation, and are (confessedly) necessary thereto. Therefore for the removing of that difficulty, we must further consider what kind of Works they are which are excluded Salvation, and in what respects.

For the *kind* of them, they are such (as the Apostle tells us) as may occasion boasting, *Eph. 2. 9. i. e. The same which in the business of Justification, he calls the Works or Deeds of the Law.* This will be manifest by comparing and confronting this Place with that other of the same Apostle, *Rom. 3. 27.* where he tells us, that 'tis only the Law of Faith that excludes boasting, and not the Law of Works; implying, that the Law of Works will allow of it in Case of Obedience thereto; and therefore those Works that admit

76 *Justification by Gospel-Works not derogatory to Grace.*

of boasting are such as are done in Obedience to the Law of Works, and not such as are the issue and product of Faith.

So that you see they are the same kind of Works which are excluded both from Justification and Salvation, viz. *The Works of the Law*: These are not so much as the Way, Means, or Condition either of Justification or Salvation.

What kind of Works then are they that have an Interest in Salvation, since the Works of the Law are rejected and excluded? Why, They are *Gospel-works*, which are wrought in us by God, (*Phil. 2. 13.*) and are the product of his Grace, *1 Cor. 15. 10.* Hence when the Apostle had exploded the other kind of Works in reference to Salvation, he does immediately in the very next Words assert and establish these Works, *Eph. 2. 9, 10. Not of Works, least any Man should boast: For we are his Workmanship, &c. q. d.* Tho' legal Works have nothing to do in the business of Salvation, yet there are other kind of Works that God has ordained and appointed us to walk in, in order to our Salvation, and for which he has fitted, and does enable us, viz. *Gospel-works* which are done *in Christ*, i. e. by strength derived from him.

But then it is further considerable, What Place or Room these *Gospel-works* do obtain in the business of Salvation. And this the Apostle also shows us, *Tit. 3. 5. Not by Works of Righteousness which we have done, but according to his Mercy he saved us.* Implying, that those Works of Righteousness which we Believers do perform, are not the *moving Cause* why God bestows Salvation upon us; no, that belongs only to his Mercy. Again, they are not the *meritorious Cause* neither of our Salvation, for it is a *Gift*, bestowed without any Desert in us: This also is held forth by the same Apostle, *Eph. 2. 8. By Grace ye are saved, through Faith; and that not of your selves, it is the Gift of God. — And that —*] *καὶ τὸτα, i. e.* that you are saved is not of your selves, upon the account of any Merit of your own; for it is the *Gift of God*.

What Place then must we allow them? Why the Place of a Way, Means, Condition, Qualification, or what else you will call it of the same import. 'Tis *through Faith*, *Eph. 2. 8. By the washing of Regeneration, and renewing of the Holy Ghost*, *Tit. 3. 5. Thro' Sanctification of the Spirit and belief of the Truth*, *2 Thess. 2. 13.* and many such Places.

And thus such kind of Works as are excluded from having an Interest in the one, are excluded from the other also, viz. legal Works; and such as are admitted in the one, are admitted in the other

Justification by Gospel-Works not derogatory to the other also, viz. Evangelical Works; and in the same respect upon the same account too.

The result of all is this, since Salvation is of Free-grace, though Gospel-works are necessary thereto, therefore these kind of Works and Free-Grace are consistent; and if these Works are Consistent with, and not derogatory to Free-grace in Point of Salvation, neither can they be in Point of Justification.

To which I shall only add this one Word more, That whatsoever may be said against the Interest of Works in Justification, the same may be said also against their Interest in Salvation; and what answer soever will fit the one, will fit the other too.

That's the Ninth Consideration.

(10.) And Lastly, This Doctrine has no bad influence upon Practise, but is less subject to abuse in this respect than the other; for that has been found by Experience, to open a door to licentious *Antinomian* Practises, but this is a nurse, cherisher, and promoter of Holiness, and so is a Doctrine *according to Godliness*, and appears to be a *good Tree*, because it brings forth *good Fruit*, Mat. 7. 17, 18. for among all those odious Consequences which some load it withal, yet none, that I know of, charge it with being an Enemy to Holiness, as the other has undeniably proved to be.

Lay all these things together, and I think they'll amount to a convincing Proof, That we must allow of Gospel-works, or Holiness to concur to Justification; and that this Doctrine will appear to be far more suitable to, and complying with, the constant Tenor of the Scripture than the other. (And I must confess, the more I study the Scripture and search into it, the more I am confirmed in this Perswasion:) And that whether we say, That Obedience or Holiness is of the Essence of Faith, or whether we look upon it only as the Fruit or Effect of Faith, yet it necessarily concurs to the making up and compleating of *Justifying Faith*: And, as *Levi* is said to have paid Tithes in the Loins of *Abraham*, so Gospel-works or Holiness may be said to justify, as it is in the Loins of Faith; and it seems all one, whether we say, That a living Faith justifies, or that Gospel-works do justify. Yea, though we should grant, that Justification may be begun only upon such a Faith as is pregnant with good Works, yet certainly we must conclude, that it is continued by the actual bringing forth of such Fruit; of which more by and by.

§. 6. And now, What is this in Effect, but the same with that old received Doctrine of our Divines, who teach, that the *sola fides*

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Of Justification by Gospel-Works.

or *fidei solum*, yet not *fides sola*, i. e. *solitaria*, *Justificat*; though Faith alone, yet not that Faith which is alone, does justify? Whereby they seem to make a Distinction between these two; but if it be thoroughly sifted, I think it will be found to be but a Distinction without a Difference; at least, such a notional difference only is between them, that surely our Salvation doth not depend upon such Subtilties. And since they do maintain the indispensable necessity of Holiness and good Works to Salvation, whether or no they do, *ingredi formalem rationem Justificationis*, is but a speculative Nicety: Only because the asserted Opinion is free from those ill Consequences and Difficulties that attend and incumber the rejected, and seems to have a solid and substantial Foundation in Scripture (as has been shew'd all along) therefore it may justly, yea must necessarily be defended and insisted upon.

S. 7. And hence, now I infer, That we are justified upon the same Terms, and at no cheaper a rate than we may be saved; but that that there is as much required to Justification and Salvation (which they that maintain, that Justification is wrought only by Trusting in Christ for Pardon, are fain to deny, and to assert, that more is required to Salvation, than to Justification, though without any pretence from Scripture, but only that they may *δυναμὴν ἐπιθεῖν*.) For,

(1.) Is Faith only required to Justification? So Faith only is required to Salvation, *Acts* 16. 31. and 'tis expressly affirmed, not only by John the Baptist, *John* 3. 36. but by Christ himself, *John* 6. 47. *He that believes on the Son has Everlasting Life*, i. e. He has not only a Title to it, and is in a remote, but in the nearest capacity of it, and fully qualified for it: And on the other Hand, is Holiness or good Works required to Salvation? So they are to Justification too (as has been proved.)

(2.) Does Faith give a Title to Heaven? So does Holiness and Obedience too, *Rev.* 22. 14. *Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City*: There you see it does not only give an Entrance, or *Jus in re*, actual Possession; but a Right also, or *Jus ad rem*.

(3.) Else Justifying Faith and saving Faith are not all one, but a Man may have such a Faith as is sufficient to his Justification, and yet will not be sufficient to his Salvation: Which I think is new Divinity: For hitherto all Men (sure) have taken them for the same, and used the Terms indifferently.

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No more is required to Salvation than to Justification. 79

(4.) Where St. James Disputes about Justification he makes being *Saved*, ver. 14. all one with being *Justified*, ver. 24. and uses both Words promiscuously, now one, and then another.

(5.) A justified Person hath his Sins pardon'd, is reconciled to God, and accepted of him, is pronounced *Blessed* by the Spirit of God, Rom. 4. 7. is a *Child of God*, Gal. 3. 26. and can all this be, and yet such a one not in a state of Salvation?

(6.) Faith sanctifies, Acts 26. 18. and so fits for Heaven, for Mat. 5. 8. *Blessed are the pure in Heart, for they shall see God.*

(7.) Believing unto Righteousness is believing unto Salvation, Rom. 10. 9. with 10.

(Lastly.) It appears undeniably from the Nature of justifying Faith, as it has been before described and proved.

§. 8. Yet for all this Justification is not ascribed to Repentance, Humility, Love, Patience or the like; the plain Reason whereof, as among many others, is this, because Faith is the Root, Fountain, Womb, Principle of all Gospel-Obedience and Holiness. Faith is the first-stone in this Spiritual Building and lies at the bottom of it: All other Duties receive strength from the Life and seriousness of our Faith. As for other Reasons you may see a full account of them in that judicious Discourse of *Christian Justification*, by W. A. page 128. &c.

§. 9. And now having gone over the Nature of Justification at large, in the several Branches and Members thereof, I shall extract the Spirits and Quintessence of all in the following Description of Justification with the Scriptures, that proves every part of it.

Justification is an Act of ^a God's ^b Free-grace, whereby for the sake of ^c Christ, that is, for the Merit of his ^d Obedience, or, upon Consideration of Christ's ^e Righteousness, or his ^f Blood, that is, his Suffering the ^g Punishment due to us for our Sins, he at present ^h, counts Righteous all true ⁱ Believers, who are endu'd with a ^k living, working ^l Faith, and deals with 'em as such, by ^m discharging 'em from the Curse of ⁿ the Law, and ^o Eternal Condemnation (which is Pardon in the most proper and famous Sense) and bestowing upon 'em those Priviledges and Benefits which belong to Righteous Persons, viz. ^p Reconciliation, and ^q Adoption, and then at last will solemnly declare and ^r pronounce 'em Righteous at the Day of Judgment, and bestow upon 'em ^s Eternal Life.

^a Rom. 8. 33. *It is God that Justifies.*

^b Rom. 3. 24. *Being justified freely by his Grace.*

^c 1 Cor.

80 *No more is required to Salvation than to Justification.*

^e 1 Cor. 6. 11. *Justified in the Name of the Lord Jesus.*

^d Rom. 5. 19. *Through the Obedience of one shall many be made Righteous.*

^c Rom. 5. 18. *By the Righteousness of one, the Free-gift came upon all to Justification of Life.*

^f Rom. 5. 9. *Being now justified by his Blood.*

^e Isa. 53. 11. *Shall justify many; for he shall bear their Iniquities.*

ⁿ Rom. 4. 3. *Abraham believed God, and it was counted (or, imputed, as James 2. 23.) to him for Righteousness.*

ⁱ Acts 13. 39. *By him all that believe are justified, ——— Rom. 5. 1. Being justified by Faith.*

^{*} James 2. 20. *Faith without Works is Dead.*

¹ Gal. 5. 6. *Faith, which works by Love (spoken in Opposition to being justified by the Law, ver. 4.) James 2. 24. By Works a Man is justified.*

^m Gal. 3. 13. *Christ has redeem'd us from the Curse of the Law.*

ⁿ Rom. 5. 9. *Being justified by his Blood, we shall be saved from Wrath. And 8. 33, 34. It is God that justifies, who is he that condemns?*

^o Rom. 5. 1. *Being justified by Faith, we have Peace with God.*

^p Tit. 3. 7. *Being justified by his Grace, we shall be made Heirs.*

^q Rom. 5. 18. *The Free-gift came upon all Men to Justification of Life.*

^r Acts 3. 19. *That your Sins may be blotted out, when the Times of refreshing shall come. Mat. 12. 37. By thy Words thou shalt be justified, viz. At the Day of Judgment, ver. 36.*

CHAP. XV.

Concerning the Kinds of Justification.

I Have ran through the most tedious, tiresome and cumbersome Stages of my Journey, relating to Justification, both as bestowed by God, and received by us. And now there remains not much behind: I am come within ken of an end. There are only two Remarks or Observations more, which those Places at first mentioned afford unto us, to be further consider'd in Reference to Justification; the one concerns the *Kinds*, the other the *Order* of it. For the *Kinds* thereof.

I find

I find ground to assert a twofold Justification. *First*, A General and first-Justification, (which most Places before-mention'd speak of;) when a Person passes from an unjustified to a justified Estate. This is owned by all, and therefore I shall say no more of it.

Secondly, A Particular, renewed, repeated, and after-Justification; when any particular Act is approved by God and a Person is accounted Righteous in reference unto that. This kind of Justification must needs be understood in that Place where this Phrase is first used, *Gen. 15. 6. Abraham believed God, and He counted it to him for Righteousness.* Here it relates to his Faith in that particular Promise of God, concerning an Heir to be born of his own Body, and the numerousness of his Seed by him, *ver. 4, 5.* And so must be meant of God's Approbation of that particular Act of Faith as a Righteous Act, or his accounting him Righteous in that particular Act: Whence also *St. James* applies it to his Offering up of *Isaac* (another particular Instance of his Faith in God,) that that was accounted by God an eminent Act of Righteousness in him, *James 2. 21, 23.* and therefore when *St. Paul* applies it to Justification by Faith in General, in Opposition to Justification by Works, *Rom. 4. 2, 3.* 'Tis but as he gathers and infers the general from one particular; That if *Abraham* were justified by Faith and not by such Works, whereof he might Glory, then all others are justified so too, he being the *Father of all that believe*, *ver. 11. i. e.* an eminent Example or Pattern of the Justification of Believers.

I say, it must needs be understood of a particular Justification, with reference to that particular Act, and not of his first and general Justification; for, he was a justified Person long before that; as appears, in that, when he was called out of his own Country, *Gen. 12. 1, 3.* he obeyed that call; *ver. 4.* and so became the Friend of God, who blessed him, *ver. 2, 3.* and appeared unto him, *ver. 7.* by which, and all the following Story, it is evident, that he was a good, Righteous and Holy Man, long before those Words were spoken of him, *ch. 15. 6.*

Thus also it is said of *Phineas*, upon that particular Act of Zeal, which he show'd in executing Judgment on *Zimri* and *Cosbi*, (*Numb. 25. 7, 8.*) that *it was counted to him for Righteousness to all Generations for evermore*, *Psalms 106. 31. i. e.* it was look'd upon and owned by God as a righteous Act, and he a righteous Person therein. *Phineas* doubtless was a good Man, and true Believer long before; but he manifested it by this Act, wherein he was not only approved, but rewarded also by God for it, with the Promise of the

continuance of the Priesthood in his Family, *Numb. 25. 11, 13.*

And the Case was the same with *Rahab*, who was justified by her hiding and sending away of the Spies, *James 2. 25.* which supposes her Faith in the true God, whom therefore we find she does acknowledge, *Josh. 2. 11.* and so believed in God before, and was justified accordingly. And why may we not understand that place, *Rev. 22. 11.* *Let him that is Righteous, be Righteous still, sinners likewise,* to this Sense? Let him persevere in the Way of Righteousness and Holiness, that he may be still approved and accounted Righteous by God.

And indeed, How can it be otherwise, but that there should be such a particular Justification? Since one that is a righteous Person, and in a justified Estate, yet is not righteous in every Act that he does, and therefore cannot be approved and accounted righteous therein by God, but only in those particular Actions wherein he does Act according to the Rule of Righteousness, *viz.* the Word and Will of God.

As there's a *General Repentance* for all Sins past; when God does first work in a saving way upon a Person, by turning him from Darkness to Light, and from the Power of Satan unto God; so there's a *Particular Repentance*, for those Sins which he commits afterwards: And answerably hereunto, As there's a General and first Pardon for all Sins past, bestowed by God upon his first General Repentance, so likewise there's a Particular, repeated, renewed Pardon, for our daily Failings and Infirmities (which *Christ* therefore has taught us daily to pray for:) So, besides the first general Justification, there must needs be a repeated, renewed, after-Justification, upon the renewed Exercise of any Grace, or performance of any Duty: As Faith or any other Grace is exercised afresh, so are we counted Righteous afresh. As Pardon is renewed daily upon our Repentance, so is Justification upon our Obedience. As God does not pardon all Sin at first, upon our first Repentance, *viz.* not Sins to come, but only those that are past; so neither does he account us Righteous in our first Justification in reference to all the Acts of Righteousness that are to come, but only the present; for those run parallel together, *Accounting Righteous, and pardoning our Sins:* And therefore why not renewed Justification, as well as renewed Pardon; they being so near a Kin? And why should any reject or be shy of admitting the one, who do not scruple the other? But only, that it does not fit and fall in cleverly with their Notion of Justification

on by the Righteousness of Christ imputed to us in their Sense.

As 'tis commonly said, That Conservation is a continued Creation, i. e. God puts forth the same Almighty Power in preserving his Creatures in their Being, as He did at first, in bestowing a Being upon them, so upon every holy and righteous Action God renews, or continues the same Grace and Favour to us in accounting us Righteous, which he did at first put forth when we began to believe.

Yea, it is observable, That even Wicked Men may be justified by God as to some particular Act, though their Persons are not justified. Thus *Abimelech* does not only justify himself, but was justified by God, and acquitted from any wicked Design, or sinister intent in his taking of *Sarah*, Gen. 20. 6. God said unto him, in a Dream, *I know that thou didst this in the Integrity of thy Heart: Tho' probably he was a Heathen King, and his People Heathens; for Abraham saith, ver. 11. I thought, surely the fear of God is not in this Place.*

CHAP. XVI.

Concerning the Order of Justification.

THE Last thing to be spoken unto, is, Concerning the Order and Method of Justification: And here I observe, That it is placed after *Calling*, Rom. 8. 30. *Whom he called, them he also justified.* Now *Calling*, is the powerful inclining the Heart to comply with the Will of God, and prevailing with it; to give up it self to God in Christ, when the Heart is effectually wrought upon by the Preaching of the Word: And so I make it to be all one with sanctifying, renewing, regenerating, &c.

'Tis also placed after [*washed and sanctified*] 1 Cor. 6. 11. *But ye are washed, but ye are sanctified, but ye are justified.*

And it is the same thing, where we find Forgiveness always placed after Repentance, and Repentance required in Order thereto: For as Repentance and Faith are inseparably united, (being the same for Substance with Conversion, Sanctification, &c. as has been show'd, ch. 12. §. 8.) So are Pardon and Justification. Now, I say, the Scripture every where makes Repentance and Conversion to precede Pardon. As *Mark* 4. 12. *Luke* 24. 47. *Acts* 5. 31.

and 26. 18. *To turn them from Darkness to Light, that they may receive forgiveness of Sins.* Implying, that there must first be such a turning before there be forgiveness: And this he speaks not of a particular and second Repentance (as some except) but of a general and first Repentance. So *Acts 3. 19. Repent therefore and be converted, that your Sins may be blotted out.* Repentance is for Remission, *Mark 1. 4.* So likewise in those Exemplifications of the Covenant of Grace, *Heb. 8. 10, 12.* The first thing is, *I'll put my Laws into their Minds, and write them in their Hearts* (i. e. I'll endue them with a Principle of Gospel-Obedience) and then in the last Place it's added, *I'll be merciful to their Unrighteousness, and their Sins, and their Iniquities I'll remember no more.* And in that other parallel Place, where he mentions the same matter again, *ch. 10. 16, 17. This is the Covenant that I will make with them, I will put my Laws into their Hearts, and their Sins and their Iniquities, I will remember no more.* By all which it appears, That this is the Method wherein God dispenses, and we must expect Pardon; and that Repentance and turning the Heart from the Creature to God, from Self to Christ, and from Sin to Holiness, are necessary in Order to Pardon; since this Method is always observed invariably.

Whence I infer, that Faith, Repentance, Sanctification, Conversion, &c. (which are all the same thing in Substance, as has been said) do in Order of Nature at least, precede Pardon and Justification, Since this Order of placing them is always observed; and there's no clear or convincing Proof to enforce any other Order; and that there's a Coherence, Dependence, and Connection of these things together, and one upon another. Indeed where things have no Dependence, the same Order is not constantly observed, as in placing the Commandments, *Mark 10. 19.* and in naming the Fruits of the Spirit, *Gal. 5. 22. 2 Pet. 1. 5, 7.* In such Cases the Method is but Arbitrary, and may be varied at Pleasure; but where they depend one upon another (as in this Case) and there's no instance to the contrary, we must needs conclude, that 'tis not an Arbitrary, but a necessary Order, arising from the Nature of Things: Not an Order of Words, but of Things.

The Conclusion.

AND thus I have given a plain, impartial, and I hope, satisfactory account of the Nature of Justification, and what else occurs in Scripture concerning it: Wherein if I have at any time

time turn'd aside out of the beaten Road, it is in compliance with Scripture-directions, and that I might follow the Conduct thereof; which therefore I hope may recommend it self to acceptance in that respect. And I take it for an evidence, that it is the right way, because of the commodiousness, coherence, consistence, intelligibleness and smoothness thereof: As also for its convenience in divers respects,

(1.) Here you shall meet with no such intricate, puzzling, perplexing Distinctions, which some are feign to come without any warrant from Scripture, but meerly to serve a turn, and that they may τὸν θεὸν διαφυλάττειν.

(2.) Hereby I am discharged from any Obligation to advance those strange, unscriptural Positions, That Pardon precedes Repentance; That more is required to Salvation than to Justification; That the new Covenant is only a Promise, and not a Law, and the like.

(3.) Hereby I avoid many figurative Expositions of Scripture which others are feign to make use of to salve their *Phænomena*: As, when we are said to be justified by Faith, they take it Metonymically, for the Object of Faith, viz. the Righteousness of Christ: Which, what is it else, than to make the Scripture a meer Nose of Wax, and a Leaden Rule to comply with our Fancies, and not to form our Judgments according to it? And therefore I have taken the nearest and most obvious Sense, without running to Tropes and Figures. If any one can bid fairer for the true and proper meaning of those Places I have handled, and give a more easie Sense, which lies smoother with the Words, I shall very readily and gladly hearken to it.

And now in all that has been said, I hope there is nothing derogatory to the Free Grace of God, or the Work of Redemption and Salvation by Christ; for still I own all to be of Mercy and Free-grace as has been show'd. And therefore, if there be any one Word which upon due Trial can justly be charged with, or found to be guilty of the least Intrenchment upon those things, I revoke and renounce it, and would have it taken as not said; yea, I condemn it to be executed as a Malefactor and Traitor against the Crown and Dignity of our great Lord and Sovereign.

To conclude, Though I will not say, That *other Foundation can no Man lay, than that which has been laid*. Yet this I think I may safely affirm, that a better and surer Foundation can no Man lay, because all the Stones thereof are digg'd out of the Quarry of the Scriptures; and if any Hay, Stubble, Chaff or such like combusti-

ble

Theses upon the Question ensuing.

ble matter should be built upon this Foundation, which will not endure the fiery Trial, I know I shall suffer loss; and therefore I have endeavour'd to my utmost to avoid such a superstructure.

Theses upon the Question ensuing.

WHether the Active Obedience or Righteousness of Christ be imputed to us for our Justification?

Whether Christ obeyed the Law in our stead?

Whether Christ's obeying the preceptive Part of the Law, as well as his suffering the Penalty of the Law, be imputed to us in our Justification?

This Question, you see, like Joseph's Coat, is parti-colour'd: It is clad in Change of Raiment: Yet the Body, the Substance is the same. But in what Shape or Dress soever it appears, there are these three Things considerable in it.

1. The Subject; the *Obedience or Righteousness of Christ*.
2. The Manner of Conveyance, or Application of this Righteousness to us; by *Imputation*.
3. The End; for our *Justification*.

All which must be distinctly and fully open'd for the more clear Stating of the Question. And accordingly, I shall (1.) Open the Terms. (2.) State the Question. (3.) Lay down some Propositions to make Way for the Resolution of the Question (4.) Show how far forth there is an Agreement on all sides. (5.) Produce the principal Arguments on both sides. (6.) Answer the Arguments for the distinct Interest of Christ's Active Obedience in our Justification. And so proceed lastly to the Determination of the Question.

'In all which I implore the Divine Assistance and Conduct, that I may not decline either to the Right Hand or to the Left, by denying what ought to be granted, or granting what ought to be denied, but may steer an even Course in the true, narrow way.

First, Then, To open the Terms.

1. The first Term to be consider'd is, *The Righteousness of Christ*. This is twofold, *Essential* and *Personal*. His *Essential* Righteousness as God, we have no concern in here, except we would lift our selves under *Osiander's* Banners, and March into his Tents. This therefore I shall dismiss without any further Consideration; and speak

Speak only of His *Personal* Righteousness. This is twofold, *Habitual* and *Actual*.

1. *Habitual*, which is the Rectitude, or exact Conformity of his Humane Nature to the Will and Law of God; or his perfect, habitual, inherent Holiness. This flows necessarily from the Grace of Union, and hence is his Humane Nature Born of the Virgin Mary, called, *That Holy Thing* by the Angel, in the Gospel of St. Luke; Luke 1. 35.

2. His *Actual* Righteousness, consisting in his actual Conformity to the Law of God. Some here distinguish of this Righteousness, that it was either such as was common to him with other Men, viz: his Conformity to the Moral Law, as a Man, and to the Ceremonial Law as a Jew; or such as was peculiar to him as Mediator. But the very Learned *Bodinus* rejects this Distinction as dangerous and unsound. *Hæc distinctio periculosa est; nec admittenda iis qui receptam in Ecclesiis nostris, de Justificationem Sententiam tueri satagunt; imò cum ipsâ veritate non uno modo pugnat.* In *Ephes.* p. 809. But though the Scripture saith expressly, that he was made under the Law, to wit, of Moses (*Gal. 4. 4.*) to which purpose *Bodinus* Discourses at large in the place fore-quoted: And though Christ's Righteousness was the same in Substance with that which others are obliged to, in respect to the Rule to square his Actions by, that is, the Law of God, which he fulfilled [All he did was included in that Sum of the Law, the Love of God, and our Neighbour, which was to be applied by him in his particular Capacity, as all general Rules are by others in their respective Capacities,] and likewise in respect of its general End, the Glory of God: Yet in regard that his particular End was different from others, and peculiar to himself as Mediator (it being not performed on his own account, but ours, as I shall say by and by) in pursuance of Articles between him and his Father in the Covenant of Redemption, and the End specifying the Action, so that the same Act for Matter and Substance of it by a different End may be rendred of a different Nature, I see not but this Distinction may be admitted.

The second Term to be consider'd and explain'd, is this *Actual* Righteousness, or Obedience, which is commonly distinguish'd into Active and Passive: The Validity and Propriety of which Distinction shall be consider'd hereafter. At present I shall show what it is, according to the common Notion that is given of it.

(1.) The *Active* Obedience of Christ does consist in his Conformity to the Preceptive Part of the Law, or his performing all those Duties

Duties required in the Law. Now though for the Substance of his Obedience, it be the same with that which other Men are oblig'd unto, as I said, yet there's a great deal of difference in this respect. That all others are absolutely bound to Obedience, by the indispensable Law of Creation; but his Obedience was that which was voluntarily undertaken, and to which he was not bound originally and antecedently to his own Will. (Concerning which see more afterwards, Prop. 3.) And hence it became meritorious and satisfactory: For *Satisfactionem redditio voluntaria equivalentis, aliter indebiti*, as Scotus has it.

(2. The *Passive Obedience* of Christ does consist in his emptying or divesting himself of, and laying aside, for a time, that Glory and Majesty that was due to him, and taking upon him, or submitting to a State of Humiliation; in being made of a Woman, taking upon him the Form of a Servant, made under the Law, and Suffering the Penalty of the Law, or whatsoever was due to us for our Transgression of it.

In all ordinary Cases, Obedience to the commanding part of the Law, in doing what it requires, or forbearing what it forbids, is one thing; and Submission to the Penalty of the Law, or yielding to suffer what it imposes for it's Transgression, is another: And therefore some will not allow of the Term [*Passive Obedience*] as a proper Expression, because obeying and suffering can't meet together, and belong to the same Act. And indeed in strictness of Speech, I can't see how it can pass for current in ordinary Cases: And we know *Passive Obedience* is that which has got a very ill Name of late. But what ever it be in other Cases, where I take it for granted, that few or none suffer the Penalty of the Law willingly, but only because they can't tell how to help it, yet in the Point before us the Case is far otherwise; for Christ was active in all his Sufferings (as we shall see more fully afterwards) and is expressly said to be *obedient unto Death*, i. e. manifested his Obedience in Dying: And therefore his Sufferings may very properly be called *Passive Obedience*, i. e. he did obey in all his Sufferings.

Well then, this Distinction of Christ's Active and Passive Obedience, being understood *Objektivè*, as applied to the Law, and the Preceptive and Penal Parts of it, to which it relates, may pass for current: But if it be taken *Subjectivè*, in reference to the Person performing it (though those are distinct things in other Men, as I said; and flow from distinct Principles; the one from a Principle of Justice and Honesty (I mean in reference to Humane Laws) the other

other meerly from Force and Compulsion, yet) in Christ they did proceed from the same Principle of Obedience to the Will of God; so that he was Active in all he suffer'd. Of which more hereafter.

3. The Third Term is [*Imputation*] which is the Way whereby Christ's Righteousness is made ours, and conveyed to us. Here I'll consider, (1.) How the Word is translated out of the *Hebrew* and *Greek*. (2.) How it is used.

(1.) There's no other Word used for it in the *Hebrew*, but **כִּשְׁבָּ** which is translated very many Ways: To think, to consider, to devise, to purpose, to imagine, to regard, to conceive, to mean, to invent, to hold for (I could give the several Places where 'tis thus translated were it of any use) these I pass over with the bare mention of 'em, and insist only upon those which concern the business in Hand: And so it's translated, to impute, Psalm 32. 2. *Blessed is the Man, to whom the Lord will not impute Iniquity*, 2 Sam. 19. 19. *Let not my Lord impute Iniquity unto me*. Lev. 7. 18. *It shall not be imputed to him that offers it*. And 17. 4. *Blood shall be imputed to him*. To count, Gen. 15. 6. *He counted it to him for Righteousness*. So Psalm 106. 31. To reckon, Numb. 18. 27. *This your beave-offering shall be reckon'd to you, as though it were the Corn of the Threshing-floor*.

The Word in the New Testament, is λογίζομαι, translated also diversly: To suppose, to reason, to number, to conclude; And as to the present purpose, it's translated, to count, Rom. 4. 3. *Abram believed God, and it was counted to him for Righteousness*. So ver. 5. and Gal. 3. 6. To reckon, Rom. 4. 9. *Faith was reckon'd to Abram for Righteousness*. To impute, Rom. 4. 8. *To whom the Lord will not impute Sin*. ver. 22. *It was imputed to him for Righteousness*. So ver. 23, 24. and James 2. 23. Rom. 4. 11. *That Righteousness might be imputed to them also*. 2 Cor. 5. 19. *Not imputing to them their Trespases*.

So that to have Christ's Righteousness imputed to us, is to have it counted, esteemed, reckon'd as ours to all intents and purposes; that we should be held for Righteous Persons, and numbred among 'em.

(2.) *How it's applied*. It's applied either to Matters of *Crime*, or *Duty*. When it is spoken of that, that is evil or a fault, then it signifies to *Charge one with it*: As it's taken in that Speech of Shimei, 2 Sam. 19. 19. *Let not my Lord impute Iniquity to me*, i. e. Don't count me a Transgressor; or, at least don't reckon with me,

or deal with me as a Transgressor by punishing me for that Act. Let it not be charged upon me, so as that I should be punished for it. And so it is expressly rendred, 2 Tim. 4. 16. *non autem noxiam* Let it not be laid to their charge, i. e. Let it not be charg'd upon'em so as that they should be punished for it.

But now on the contrary, when it is spoken of, or applied to any thing that is Good, and matter of Duty, then, it is generally taken for matter of Grace, Favour and Kindness; so that such a thing is reckon'd and counted to a Man, which yet really and in strictness is not so: As in that Place, Numb. 18. 27. *This heave-offering shall be reckon'd to you, as though it were the Corn of the Threshing-floor*, i. e. Though it be not really that thing, yet it shall stand you in the same stead, and serve you to the same intents and purposes as if it were so.

Yet those that hold the Imputation in the largest Sense, viz. both of Christ's Active and Passive Righteousness or Obedience, don't say it is formally imputed to us. 'When we say Christ's Righteousness is imputed to us, this is not so to be understood as if it were made so formally ours, that thereby we could be said to be as Righteous as Christ is, and be infinitely perfect as he was; but the Sense is, it is the matter, or material Cause of our Justification, or whereby we stand justified in the sight of God. *A Burges of Justification*, Part 2. p. 294.

4. The Last Term to be open'd is [*Justification*] But this I shall not need to enlarge upon; I take it to consist in God's accounting us Righteous, and dealing with us as such, by discharging us from the Curse of the Law, and Eternal Condemnation, and bestowing upon us all those Benefits and Priviledges which belong to Righteous Persons.

The Terms being thus open'd, the next thing is

3. To give the Sense and State of the Question, which is this, Whether the actual Righteousness, or whole Obedience of Christ both to the Precept and Penalty of the Law, be (not only for our Benefit and Advantage some way or other, but) reckon'd by God as done in our stead, and so counted ours as if we had fully obey'd the Law our selves, so that in Consideration thereof we are counted perfectly Righteous, or conformable to the Law, and acquitted from the Guilt and Punishment of our Sins, and have right to the heavenly Inheritance?

Now to make way for the Resolution of this Question.

3. I shall lay down these ensuing Propositions, relating to some Points,

Points, which come into Consideration in the handling of this Question, and may serve as *Pontes solutionum*, Sources out of which one may draw Answers to several of the Arguments for the Active Obedience consider'd separately or distinctly from the Passive.

Prop. 1. *It is one thing what Christ has done for us (i. e. for our Benefit and Advantage) and another, what he has done in our stead:* We must distinguish between these two, I readily grant, That all that Christ did and suffer'd was for us, and for our sakes, but not in our stead. It seems clear to me, that nothing is to be reckon'd as done in our stead, but the Works or Acts of his Priestly Office. To make this out, let us take a distinct view of the several Acts or Branches of his Prophetical and Kingly Offices, as they are enumerated by the *Assembly* in their *Larger Catechism*. 'Christ executes the Office of a Prophet in revealing to his Church in all Ages, by his Spirit, and Word, in divers ways of Administration, the whole Will of God in all things concerning their Edification and Salvation. *Answer to Question 43.* 'Christ executes the Office of a King, in calling out of the World a People to himself, and giving them Officers, Laws and Censures by which he visibly governs 'em; in bestowing saving Grace upon his Elect; rewarding their Obedience, and correcting 'em for their Sins; preserving and supporting 'em under all their Temptations and Sufferings; restraining and overcoming all their Enemies, and powerfully ordering all things for his own Glory and their Good; and also in taking Vengeance on the rest who know not God, and obey not the Gospel. *Answer to Question 45.* Now will any say He did these things in our stead? No certainly. All this indeed is for our sakes; they all conduce to our Benefit and Advantage, but certainly, not in our stead. These things are not requir'd of us; and therefore not done in our stead.

But now look upon the Acts of his Priestly Office, 'Christ executes the Office of a Priest, in his once Offering himself a Sacrifice without spot to God, to be a Reconciliation for the Sins of his People, and in making continual Intercession for 'em. And here it is only the former of these which he did in our stead, *viz.* becoming a Sacrifice for us; undergoing the Penalty of the Law in our stead, so that now we are not bound to undergo it. He suffer'd that which otherwise we must have suffer'd, and therefore we are not bound to suffer.

Hence we read expressly of his giving himself for us, in the Lump and General, *Eph. 5. 2, 25. Gal. 2. 20. Tit. 2. 14.* For our Sins,
N 2 *Gal.*

Gal. 1. 4. a Ransom for all, *1 Tim.* 2. 6. which is parcell'd out into many Particulars: His Body given for us, *Luke* 22. 19. broken for us, *1 Cor.* 11. 24. His Blood shed for us, *Luke* 22. 20. His Life a Ransom for many, *Mat.* 20. 28. His Life for the Sheep, *John* 10. 11, 15.

All these are Acts of his Priestly Office, but nothing is expressly said of his Obeying for us.

Mr. *A. Burges* considers this Distinction, and shows how far he allows of it, and at last concludes, 'We grant the necessity of this Distinction; only we blame 'em for making his Active Obedience, no more than a Condition requisite to his being Mediator. *Of Justification*, Part 2. p. 417.

This then is clear, That such a Distinction must be allowed of; and though it be abused by the *Polonian* Merchants in applying it to Christ's Sufferings (which were certainly in our stead, as well as for our Advantage) yet there may be a lawful, yea necessary use made of it.

Christ was a Active in all he Suffer'd, and Passive in all he Acted. There are two things considerable in Christ's Obedience.

(1.) The State in which he obeyed. (2.) The Principle of his Obedience. In respect of his State, he suffer'd in all he acted: In respect of the Principle of his Obedience, he was Active in all he suffer'd.

1. In regard of the Principle of his Obedience, he was Active in all he suffer'd: His Will did concur and was eminently Active in all his Sufferings (whence his Suffering is called doing, *Psalms* 40. 8.) *Isa.* 50. 5, 6. *The Lord has open'd my Ear, and I was not rebellious, neither turn'd away back; I gave my back to the smiters, and my cheeks to them that pluckt off the Hair: I hid not my Face from shame and spitting.* So *Phil.* 2. 7, 8. *He made himself of no Reputation, he took upon him the form of a Servant, he humbled himself and became obedient unto Death.* So he saith of himself, *John* 10. 15. *I lay down my Life for my Sheep.* And *ver.* 17, 18. *Therefore doth my Father love me, because I lay down my life, that I may take it again: No Man takes it from me, but I have Power to lay it down of my self.* So when he came to the very Act of Dying, the Text saith, *Mat.* 27. 50. *ἀπῆκε τὸ πνεῦμα:* He dismiss'd his Spirit: He sent it away: It was not taken from him, but he resign'd it up. As it was said

a In vitâ passivam habuit actionem, in morte passionem activam sustinuit, dum salutem operatur in medio terræ. Bern. Serm. 4.

of him, *John* 11. 33. Concerning his Sympathetical Sorrow for *Lazarus's* Death, *ἰδὼν τὸν νεκρὸν*, he troubled himself; his Sorrow did not seize upon him, as our Passions do on us, but he took it to him: He stirr'd it up in himself. So in his Death and Sufferings he was not so much Passive as Active. What the Psalmist saith of the Sun in the Sky, may be applied to this Son of Righteousness, he rejoiced to run his Race of Sufferings. *I delight*, saith he, *to do thy will*, speaking of his Sufferings. Nay, he was not only willing, but glad to suffer. He long'd as much, till the time of his Suffering was come, that it might be accomplisht, as a Woman with Child longs for the time of her delivery, *Luke* 12. 50.

2. On the other Hand, In regard of the State wherein he obey'd, he may be said to be Passive in all he acted: Because all he acted, and all the Obedience he paid to the Law, was upon the account of his Humiliation, as he was in that State. In regard of this State it is, that he was under the Law (both under the Preceptive and Penal Part of it: Not only under the Penal, but Preceptive Part of it) and so bound to yield Obedience to it: Not meerly as a Creature; for his Humane Nature is a Creature still, now he is in Heaven, yet not under the Law. No; that was proper to his State of Humiliation, and a part of it. His very being in that State was a Suffering. Not only did he suffer in that State, but the very State it self was a Suffering; wherein he suffer'd an eclipse of his Glory; emptied and divested himself of his Majesty, laid aside the Dignity of his Person, took upon him the Form of a Servant, and was made Subject to the Law: And therefore in all he did in that State, he was a Sufferer, and may be said to suffer in it. His Obedience was part of his Humiliation, or of his Suffering State.

And herein Christ's Sufferings differ'd from all other Men's, (as I hinted afore) for I take it for granted that no Man suffers the Penalty of any Law, but would avoid it, if it lay in his Power: But Christ could have avoided Suffering, if he had so pleased, *John* 10. 18. *No Man takes away my Life from me (viz. against my Will, as it befalls others) but I lay it down of my self.*

The Obedience of Christ to the Preceptive Part of the Law may be consider'd either *Objective*, or *Subjective*, (as was hinted afore.)

(1.) *Objective*, in regard of the Matter of his Obedience, and the Duties he performed; and so it was the same with that which others are oblig'd unto: Whence we are commanded to imitate and follow him in meekness, lowliness of Mind, &c.

(2.) *Sub-*

Theses upon the Question ensuing.

(2.) *Subjective*, as performed by him in that Capacity; and so, inasmuch as Obedience was not originally due from him, but only by his voluntary undertaking, therefore he was a Sufferer even in the very doing those Duties; which cannot be said of any other Man. Sometimes indeed *Suffering* is called *Doing* in Scripture, *Hcb.* 10. 36. *After ye have done the Will of God*, i. e. suffer'd what God laid upon you: But *Doing* never called *Suffering*, that I know of, in reference to others; but so it was with Christ.

Prop. 3. *Christ was not bound to obey the Law for Himself, and upon his own account, as he was a Man.*

This Point is handled at large by Mr. *A. Burges* of *Justification*, Part 2. p. 386. but he seems to be unresolved in his Judgment about it (though he was a very Learned, Judicious Divine) as appears by these Passages. *Whether the Hypostatical Union did absolutely free Christ from any Obligation to the Moral Law, I much doubt: For still his Humane Nature did abide a Creature; and the Will of a Creature cannot be the Supream Law. Therefore it had an Obligation upon it*, p. 386. *Christ, though when he assumed the Humane Nature was indispensibly subjected to the Law of God, yet because he did freely and voluntarily become Man, and so put himself of his own accord into a state of Subjection, therefore we may absolutely and truly say, Christ was freed from the Law*, p. 402.

But that the Hypostatical Union did advance, and set his Humane Nature above all Obligation to Law, these following Reasons prevail with me to believe.

1. Because Christ did not take upon him a Humane Person, but only the Humane Nature. His Personality did belong to his Divine Nature, not to his Humane. He was not a Humane Person, but only a Divine Person. Whence I argue thus, (1.) He that is only a Divine Person, and not a Humane, is not necessarily subject to the Law; for he is Lord of the Law: (*Mark* 2. 28.) He is a Law to himself, His Will is the Reason of the Law, and not the Law of his Will. But Christ is only a Divine Person. Though the Person that is God, is Man also, yet not a Humane Person, but only a Divine. (2.) *Actiones sunt suppositorum*. Actions belong to Persons: So that Christ being only a Divine Person, his Actions were properly the Actions of God; and therefore not subject to any Law. The Godhead, or Divine Nature subsisting in the second Person of the Trinity, was the *Principium quod*, the Principle or Person that did perform those Actions: The Humane Nature was only the *Principium quo*, the Principle wherein, or Instrument

ment whereby they were performed: And therefore, the Actions were not properly and primarily to be ascribed to that, but to the Godhead, which was the principal Agent; and consequently not subject to any Law, more than God himself.

2. Because the Hypostatical Union exalted the Humane Nature far above a servile State, or the State and Condition of any meet Creature; and therefore falls not under the same Rules with any other Creature. As when a Nobleman marries one of his Servants, she is hereby advanc'd above the Condition of a Servant. Hence it has a Partnership in Divine Honour, *Heb. 1. 6.*

3. Because Christ is a Man still, now in Heaven; but he is not bound to the Law now: Therefore he is not bound to it purely as a Man.

4. Because Christ became Man not for himself, but for us (*Isa. 9. 6.*) therefore he was not bound to obey the Law for himself but for us. As he that becomes a Surety for another, though thereby he be bound to pay the Debt, yet he does not pay it for himself but for the other.

5. That Passage of the Apostle, *Phil. 2. 8.* seems to favour this Opinion, *Being found in fashion as a Man, he humbled himself.* It was not merely his being a Man, and having the Humane Nature that oblig'd him to Obedience, but it was his own voluntary Act to humble himself, and subject himself to the Law. He was first a Man, and then humbled himself, not humbled because a Man.

These Arguments prevail with me to conclude, That Christ merely as a Man, and purely upon that account, was not bound to obey the Law for himself; but it was for our sakes; as all he did and suffer'd was. It was as our Surety, and because he freely subjected himself to the Law; not arising necessarily from his assuming our Nature.

And so the very Learned *Bodi.* determines it. *Vinculum unionis hypostaticæ ab omni naturali Subjectione ligi Divina Christi naturam humanam exemit,* in *Eph. p. 812.* And again, *Deus humanitatem ab ipsâ conceptione, supra gradum naturalem & humanum subsistendi modum, immensum quantum exaltavit, atque ita servili Conditione, per unionis illius fastigium, exemit,* p. 813. b.

As for that Reason of Mr. *Burges*, *The Will of the Creature cannot be the Supreme Law, and therefore had an Obligation upon it;* I answer, The Humane Nature being taken into personal Union with the Godhead, had no need of a Law, but was conformable to the Rules of Righteousness and Holiness after a more august and transcendent

scendent manner, having the fulness of the Godhead dwelling bodily in it, from the first moment of it's Conception; so that it had the Fountain of all Holiness in it self, and consequently, no more needed a Law than God himself doth.

Prop. 4. *There's no mean between being freed from Sufferings, and having a right to Eternal Life.* As, there's no mean between being free from Sin and being Righteous; for since Sin is of two sorts, of Omission and Commission, a Man cannot be free from Sin, but, both by performing the Duties enjoin'd, and avoiding the Sins forbidden, and he that does both these is certainly a righteous Person, and fully conformable to the Law. So, there's no mean between being freed from Sufferings, and having a right to Eternal Life. For how can a Man be free from Sufferings, but by being free from Sin? Whatsoever frees a Man from Suffering frees him also from Sin, *i. e.* from the guilt of it; and he that is thus free from Sufferings must have a right to Eternal Life. For whatsoever imaginary difference a Man may make between these in his own Brain, yet God never plac't Man in such a Condition, but that if he was free from Sin, he had a Right and Title to Eternal Life: And accordingly we find the Apostle shows, that whosoever are freed from the Curse are partakers of the Blessing, *Gal. 3. 13, 14.* compar'd; and again, By being redeem'd from the Law, *i. e.* from the Curse of it, thereupon we receive the Adoption of Sons, *Gal. 4. 5.* And so David pronounces him blessed, to whom the Lord imputes not Sin, *Psalms 32. 1.* To whom the Lord is a shield to defend from Evil, he is also an exceeding great Reward, to supply with all good, *Gen. 15. 1.* But above all, those Words of Christ are express and full to this Purpose, *John 6. 51. My Flesh I give for the Life of the World,* *i. e.* I expose my Humane Nature to all sorts of Sufferings and Death it self, thereby to Purchase (not only freedom from Hell, but) Eternal Life for all those, whether Jews or Gentiles, that shall believe in me.

Prop. 5. It must be granted, That *imputing Christ's Righteousness to us, is not a Scripture-Expression:* 'Tis not found *gr̄ae* in any Place of Scripture. All that in Scripture is said to be reckon'd, imputed, or counted to us in the Matter of Justification is only Abram's believing God, *Gen. 15. 6. Abram believed the Lord, and he counted it to him for Righteousness,* quoted *Rom. 4. 3. Gal. 3. 6. James 2. 23.* His Faith is counted for Righteousness, *Rom. 4. 5.* and *ver. 9. Faith was reckon'd to Abram for Righteousness,* and *ver. 22. It was imputed to him for Righteousness, i. e. his being strong in Faith*

Faith and fully persuaded, &c. ver. 20, 21. So ver. 23, 24. And Phineas's executing Judgment, Psalm 106. 30, 31. Then stood up Phineas and executed Judgment, and that was counted to him for Righteousness unto all Generations for evermore.

There is but one Place wherein it is pretended that the Righteousness of Christ is said to be imputed to us, viz. Rom. 4. 11. That Righteousness might be imputed to them also. Which, say some, cannot be meant of our own Righteousness, and therefore must be meant of Christ's. But the plain Sense of those Words, I take to be no more but this, That as Abram had assurance given him by Circumcision, that God accounted him a Righteous Person upon his believing, so should the uncircumcised Gentiles be counted Righteous also upon their believing. The Apostle is their showing how Abram came to be counted Righteous; not by his Circumcision, but by his Faith: For he believed before he was circumcised, and that Faith was reckon'd to him for Righteousness, as a Pattern of the way or manner how the uncircumcised Gentiles might come to be counted Righteous also, or might have Righteousness imputed to 'em, ver. 9, 11. And so it must needs be taken in that Place, Psalm 106. 30, 31. where it is said, that Phineas's executing Judgment was counted to him for Righteousness, i. e. was owned and accepted by God, though it may have an appearance of irregularity in it, as an eminent Act of Righteousness, and in doing of which he show'd himself a Righteous Person.

Yet this will no more overthrow or undermine the true Doctrine of Imputation, than denying the Word [Trinity] to be found in Scripture will overthrow that Doctrine. And therefore, I don't speak this to deny the Thing: I don't lay so much stress upon the Phrase or Expression, as therefore to deny the Thing: For I think that Passage of the Apostle, Rom. 5. 19. is a solid Foundation to build the Doctrine of imputed Righteousness upon. As by one Man's disobedience many were made Sinners, so by the Obedience of one shall many be made Righteous. There are but two ways, whereby we can be made Sinners by Adam's disobedience; either as we derive Corruption of Nature from him, or as the Guilt of his first Sin is imputed to us.

The former cannot be here meant, because the Apostle's Scope here is to illustrate the manner of Christ's conveying Righteousness to us, or Christ's Justifying us by his Righteousness, by the Type, of Adam's conveying Sin to us, or by our becoming Sinners by Adam's disobedience; But if he should mean it of Adam's

conveying the Corruption of Nature to us, it would be Foreign to his Design, because in that Way Christ does not make us Righteous as *Adam* made us Sinners. But the Apostle's Words are express, that in one and the same Way it is that we are made Sinners by one, and Righteous by the other. And therefore it must be meant of the former Way; That we are made Sinners by the Imputation of the Guilt of *Adam's* first Sin, and so we are made Righteous by the Imputation of the Obedience of Christ.

So that I say, I don't hereby deny the Thing, but only that the Truth may be settled upon a right Foundation, and not by making use of Proofs as will not bear the Test of a strict Examination, thereby to expose it to Cavils.

That the Righteousness of Christ apprehended by Faith is the alone *meritorious* Cause of our Justification before God, I take to be a fundamental, undoubted Truth: Whether it be the *material* Cause also, is more disputable, though that seems to me to be a Truth also: But certainly God never laid the stress of our Salvation upon such Logical, or Metaphysical Notions: And whether his Active and Passive Righteousness do equally concur herein, is that which we are enquiring after.

Prop. 6. *There's no ground nor warrant at all from Scripture to assign distinct Benefits to distinct Acts or Parts of Christ's Righteousness.*

Some attribute freedom from the guilt of Original Sin to Christ's habitual Righteousness; freedom from Punishment to his Passive Obedience; and a right to Eternal Life to his Active Obedience. But the Scripture, as it does not distinguish of his Righteousness or Obedience. So it ascribes all Benefits to his Sufferings; as will be fully seen afterwards.

Thus I have dispatcht the Third Stage of my Journey.

The next Point I proposed to speak unto is, to show Wherein, or How far forth the contending Parties are agreed, and Wherein they differ.

1. It is agreed on both Hands, that we are fully discharged and acquitted from Suffering the Penalty of the Law by Christ's Sufferings.

2. On the other Hand, it is agreed that we are not acquitted from Obedience to the Moral Law by Christ's Active Obedience.

3. All are agreed, That Christ's Righteousness is the meritorious Cause of our Justification.

4. Both are agreed as to the Effect or Fruit of Christ's Righteousness

ousness. They that deny the Imputation of the Active, yet ascribe the same Effects in all respects, as fully to the Passive alone, as the others do to both: So that all is ascribed to Christ still, and nothing to Self.

5. All agree, That the Question is meant only of that Righteousness which Christ performed while he was on Earth in his state of Humiliation; not of that Righteousness he has now in Heaven.

6. We agree also, That all that Christ was and did is some way or other for our Benefit and Advantage. He was born and given to and for us, *Isa. 9. 6.* He lived a Holy Life, did no Sin, neither was guile found in his Mouth, to leave us an Example that we should follow his steps, *1 Pet. 2. 21, 22.* Learn of him, *Mat. 11. 20.* and do as he did, *John 13. 15.*

7. Yea we further agree also, That Christ's Active Obedience is necessary to our Justification, inasmuch as without that he could not have offer'd himself a spotless Sacrifice to God's Justice, and consequently, not have made Satisfaction for our Sins.

So that all the Question is about Christ's Active Righteousness; Whether his Obedience to the Preceptive Part of the Law be imputed to us, and accounted as performed in our stead? And now I come.

5. To the Arguments on either side. (1.) For the Active Obedience. (2.) Against it. (3.) For the Passive alone: Wherein I shall extract only the Spirits, and leave the flegm behind.

1. I begin with the Arguments for the Active Obedience, to which, for Brevity and Perspicuity's sake, I shall annex the Answers.

There are two Arguments which seem to me to have most strength in 'em, and weight with 'em, which therefore I shall begin with; for if I can but give satisfaction to these, the rest will easily be paid off and discharg'd.

(1.) The first is from *Heb. 7. 22.* By so much was Jesus made a Surety of a better Testament: Where Christ is call'd a Surety: From whence it is thus argued, We owe a double Debt to the Law of God: A Debt of perfect Obedience as Creatures; and a Debt of Suffering as sinful Creatures: Now Christ as our Surety must pay both these debts for us, we not being able to pay 'em our selves: And herein the primary Work of Christ was to perform that Obedience to the Law which we were oblig'd unto; and secondarily to remove our Punishment due for the Transgression of it: So that if we consider the Stipulation that Christ made with the Father

to be our Surety, his Active Obedience was the main and principal: As all Law-givers regard more the Obedience of their Laws, than Satisfaction to the Penalty. *Burges of Justification*, Part 2. p. 379. The same Argument for the Substance of it is urged by Dr. *Goodwin*, Vol. 3. Part 3. p. 338.

This Argument they build most upon: For saith Mr. *Burges*, 'This Argument is the Foundation of all, and gives Life and Strength to all the rest, p. 378. This therefore I shall more strictly and exactly consider; only premising this.

That this is but a Figurative Expression, and therefore not to be strain'd and extended beyond the Apostle's design and intent in the use of it, which what it is, will appear by these following Observations, Remarks, or Considerations,

1. This Expression is used concerning Christ in Relation to his Priestly Office: For of this, the Apostle is speaking throughout the whole Chapter. Therefore,

2. This Suretiship of Christ must imply something that he did as Priest.

3. The Covenant that Christ was Surety of, is the Covenant of Grace, between God and Man, the two Parties in it.

4. The Work of a Surety is to undertake for another, where there is any doubt either of his Ability or Fidelity to perform his Covenant or Agreement.

5. Christ being a Surety of this Covenant, it must be in the behalf of one or both the Parties Covenanting. But

6 God stands in no need of a Surety; for there can be no Question made of his performance of his Covenant in any respect. Therefore

7. It must be on Man's behalf that Christ is a Surety. Well then! What did Christ do for Man as his Surety?

I Answer, 1. Negatively. (1.) Christ did not obey the Law in Man's stead; for that is no part of a Priest's Work; as was fully proved *Proposition 1.* Nor (2.) Christ did not undertake that we might have strong Consolation, or full Assurance that God will bestow upon us the Blessings of the Covenant: For the Apostle grounds that upon the immutability of God's Counsel confirmed by Oath, *Heb. 6. 17, 18.* and not upon Christ's undertaking.

2. Affirmatively. (1.) Christ undertook to undergo the Penalty of the Law in our stead for our Transgression of it; which he did by sacrificing himself for us; which was the proper Work of a Priest. (2.) By virtue of this Sacrifice he has purchast Grace

Theses-upon the Question ensuing.

Grace and Ability for us to perform the Terms of the Covenant, and yield the Obedience God requires thereof, that so we may receive the Benefits of the Covenant. By his Sufferings he has purchast and procured for us the Holy Spirit and all needful supplies of Grace to enable us to fulfil the Conditions of the Covenant, 2 Cor. 5. 15. 1 Thes. 5. 10. John 17. 19. (3.) He has undertaken also, that we shall continue stedfast in the Covenant, and not depart from it, Jer. 32. 40. John 10. 28. The first Covenant was broken for want of a Surety: therefore that this better Covenant might remain firm and stable, God has bestow'd a Surety upon us to undertake for us with him. Thus Christ is our Surety.

And upon this ground, there may a clear answer be given to a Passage of Dr. Goodwin. 'The Passive Righteousness of Christ, though of infinite Merit, will not suffice for the Debt of Obedience, and the Debt of Suffering too; and therefore both Active and Passive must be imputed, Vol. 3. p. 338.

Not now to insist upon that which I shall more fully clear afterwards, That Christ's Active Obedience is included in his Passive; at present I say, That Christ by his Passive Obedience has purchast Grace and Ability for us to pay that Debt of Obedience, which the Covenant of Grace requires, viz. to yield sincere Obedience to the Law: to which Sense I understand these Words, Rom. 8. 4. *That the Righteousness of the Law might be fulfilled in us;* of which more hereafter. And thus the double Debt of the Law is discharged, chiefly by Christ, and partly by us in his Strength, and Grace derived from him.

(2.) From Rom. 5. 19. *As by one Man's disobedience many were made Sinners, so by the Obedience of one shall many be made Righteous.* Here it is urged, (1.) That Obedience in the proper Notion of it, signifies Active Obedience to the Law, which is the principal intent of it. (2.) That Obedience being a general Word, does include both Active and Passive. (3.) Where the Scripture speaks generally, it is not to be limited, unless Necessity compel. (4.) Christ's Obedience is opposed to Adam's disobedience, which was an Active Transgression of the Law, and therefore that that answers it must be an Active Accomplishment of the Law. (5.) This Obedience is called Christ's Righteousness, ver. 18. Now Christ's Sufferings are never called in Scripture his Righteousness. *Burgefs, ubi supra, p. 330.*

To all which I Answer in Order.

(1.) Christ's

Theses upon the Question ensuing.

(1.) Christ's Suffering was yielding Active Obedience to the Law: For it was obeying a Command, *John 10. 18. - I have Power to lay it down, and I have Power to take it again. This Commandment have I received of my Father.* Therefore it is called Doing his Will, *Psaln 40. 8.* And if this be not Active Obedience in the most proper formal Notion of it, What is? Hence.

(2.) The Active is included in the Passive (as will appear hereafter.) And therefore

(3.) I don't limit it to the Passive only. And

(4.) There is That that Answers to Adam's Active disobedience. And

(5.) May properly be called Christ's Righteousness also.

I might add further, That it is but a just demand, and reasonable Requirement. That where there is a general Expression in one Scripture (as here, *Obedience*) and a more particular or limited one in another (as, *Obedience unto Death*, *Phil. 2. 8.*) that the general should be interpreted and limited by the particular. But I think there's no need of this last Answer: The former I take to be sufficient.

(3.) From *Rom. 8. 4. That the Righteousness of the Law might be fulfilled in us.* Or, 'The right of the Law, *Sinatura rē vōis.* The Law has a right to require both Satisfaction to the Penalty, and Obedience to the Command: Both these must be done for us in and by Christ. The Righteousness of the Law cannot be said to be fulfilled in us, unless we have either by inherency or imputation, a perfect Obedience made ours. *Burg. p. 361.*

For Answer to this, I shall take the Pains to transcribe what that great Man, and profoundly judicious Divine, Dr. *Manton* saith on this Place, both for the weightiness of his Judgment and solidity of his Answer.

That the Righteousness of the Law might be fulfilled in us. 'How is this to be understood? Of Justification, or Sanctification? They that expound it in the former way make this the Sense: That Christ's Active Obedience, or fulfilling the Law, might be imputed and reckon'd to us as if done by us. But I cannot like this Interpretation. (1.) Because it is contrary to the Apostle's scope, who speaks not of Christ's Active Obedience, but the Fruits of his Death, or his being made a Sin-Offering for us. (2.) The Words will not bear it; for the Apostle doth not say, *That the Righteousness of the Law might be fulfilled for us*, but, *in us.* (3.) The Doctrine it self is not sound, unless rightly interpreted;

‘preted ; for though God, upon the account of Christ’s Passive Obedience and Satisfaction, doth forgive our sins, and his Active Obedience, as well as his Passive is the meritorious Cause of our Justification, as being a part of his Humiliation, yet that cannot be said to be fulfilled in us, which was done by Christ ; for God cannot be mistaken, and reckon us to fulfil the Law, which we have not ; and will not lye and say, we did it, when we did it not. ’Tis enough to say, Christ obeyed and suffer’d for our sakes, so as we might have the Fruit and Benefit of it. (4.) The Consequent is pernicious, to say The Law is fulfilled in us, as obeyed by Christ, for then we need not fulfil it our selves ; it’s done to our hands already, and needs only to be imputed to us by Faith ; but Christ, who suffer’d that we might not suffer, yet did not obey that we might not obey : But his Obedience, being part of his Humiliation, is an ingredient into his Satisfaction for our Sins. Christ fulfilled all Righteousness, and suffer’d that our Imperfection of Obedience might not be our Ruine.

‘It must be meant then of Sanctification ; That by the Merit of Christ’s Death, we are freed not only from the Guilt, but Tyranny of Sin ; that we might obtain Grace to obey the Law, or live Holily. On Rom. 8. p. 33.

(4.) From Jer. 23. 6. *He shall be called the LORD OUR RIGHTEOUSNESS.* ‘Every Believer shall know where his Strength lies ; where his Righteousness and Comfort is treasur’d up, and that is in Christ. Burg. p. 367.

Answ. Here are four Verses which treat of Christ ; and I observe that every Passage therein, which has any particular Reference, relates to his Kingly Office. In ver. 5. he is expressly called a King : This righteous Branch is the true Melchizedek, both righteous and a King : And that not only Titular, but in the actual Possession of his Kingdom. Behold---- a King shall Reign ; and he shows how he shall succeed therein, he shall prosper too ; reign and prosper, i. e. reign prosperously, or prosper in his reign, and be successful in all his Undertakings, Psalm 45. 4. And as he is in the actual Possession of his Kingdom, so we find him also in the actual Execution of his Office : He shall execute Judgment and Justice in the Earth : And therefore that general Phrase in the former Part of the Verse, where he is called a righteous Branch, must in proportion be understood with Relation to his Kingly Office.

Again ver. 6. He shows the Effects of his righteous Government as to his Church and People, that he bestows Deliverance from.

from Dangers and Enemies, and Safety and Security to them. *In his Days Judah shall be saved, and Israel shall dwell safely.* And therefore again, that other Clause in the latter End of this Verse, where it is said, *This is his Name, whereby he shall be called, THE LORD OUR RIGHTEOUSNESS*, must be understood in a Sense correspondent to the rest; viz. That he is the Lord who does execute Judgment and Righteousness, or righteous Judgment for us; in dealing with us according to his Covenant, vindicating our Cause, taking our Part against those that deal unjustly and unrighteously with us; delivering us out of their Hands, and bringing us into our own Land again, to which the two following Verses, viz. 7th. and 8th. do relate.

But though I take this to be the next and immediate scope and tendency of these Words, yet I deny not, but that they may (according to the adorable plenitude of Scripture) have other References; and that Christ may be said to be *our Righteousness* in other Senses: Particularly, that his Righteousness apprehended by Faith, is both the meritorious and also the material Cause of our Justification from the guilt of Sin; and also that He is the Author of all that Righteousness and Holiness that is to be found in us: And so it agrees with that Place, *Isa. 45. 24. In the Lord have I Righteousness and Strength*; and also with that of the Apostle Paul, *1 Cor. 1. 30. which it seems to have a great Affinity with: For, He is our Righteousness, and He is made unto us Righteousness*, are much alike. The Words are these, *Who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption.*

Now, How is he made *Righteousness* unto us? Why, doubtless as he is made *Wisdom, Sanctification and Redemption*. But now, he is not Wise, and Holy, and a Redeemer, or redeemed in our stead; therefore neither does it follow from this Place, that he is *actively Righteousness* in our stead. But the meaning must be, partly, that he is the meritorious, procuring Cause of these Benefits to be bestowed on us; and partly, that he is the Channel or Means whereby all Blessings are derived and conveyed to us from God, (and therefore is said to be *made unto us of God Wisdom, &c.*) He is both the Procurer, and also the Bestower of these Blessings upon us.

(5.) From *2 Cor. 5. 21. For he has made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.*

As our Sins were imputed to him, so his Righteousness to us.
His

His Righteousness is ours, when we had not that of our own which could answer the Law. *Burg. p. 365.*

Answ. (1.) That this cannot be meant of the Righteousness of Christ imputed to us seems evident, because the Apostle here distinguishes between God and Christ: The Righteousness of God is one thing, and that of Christ is another; Whereas if they were all one, then the Sense would be, that we might be made the Righteousness of Christ in Christ.

(2.) Neither can it be understood of that Righteousness, which is inherent in God; for this Righteousness of God is something that is reveal'd only by the Gospel; as the Apostle shows, *Rom. 1. 17.* and whereof the carnal Jews were ignorant, *Rom. 10. 3.* Therefore

(3.) It remains that thereby we must understand, That Way and Method of becoming Righteous which God has instituted and set up in the Gospel, and that is by Faith in Christ; as he explains himself, *Phil. 3. 9.* But that which is through the Faith of Christ (i. e. which we attain unto by Faith in Christ) the Righteousness which is of God by Faith; where he tells us what the Righteousness of God is, viz. Righteousness by Faith. And to the same purpose he speaks, *Rom. 3. 21, 22.* But

(4.) Whatever is meant by the Righteousness of God, yet it is evident that we are made Partakers of it by Christ's Sufferings; by his being made Sin for us, not by his Obedience; so that this Place will afford no Assistance to that Cause.

(6.) From *Eph. 1. 6.* He has made us accepted in the Beloved. Now seeing God is so Righteous and Holy, that nothing can be accepted of with him to Eternal Glory, but what is compleatly Holy, therefore that supposes our Acceptation to be grounded upon his Obedience. *Burg. p. 365.*

Answ. Is it not granted by all; That Evangelical Righteousness or Sincere, though imperfect Obedience, is accepted by God as the Way to, though not the Cause of, Eternal Glory?

(7.) From the Perpetuity and Immutability of the Law, *Mat. 5. 18.* *Rom. 7. 12.* whence it is inferred, or pleaded.

It is the same Righteousness we and Adam in his state of Integrity are justified by, in respect of the Nature and Substance of it; only the manner of Communication is different; in Adam it was inherent, in us it is imputed. *Burg. p. 378.*

Answ. (1.) Then we are justified by a Legal Righteousness.

(2.) These Legal and Evangelical Righteousness are not contrary the one to the other, but subordinate: But

(3.) The Apostle makes 'em of different Natures, *Rom. 10. 5, 6.* one consists in Doing, the other in Believing. Yea

(4.) He makes 'em contrary, and inconsistent, so that if we seek to be justified by the Law, we are fallen from Grace, *Gal. 3. 4.* But if Christ has fulfilled the Law for us, then we must get into Christ, that we may be justified by the Law.

(Lastly) It tends more to Christ's Honour and our Comfort to hold both. *Burg. p. 380.* 'It seems to make more for Christ's Honour, and the amplifying the Riches of his Grace to say, that he, not only suffered a cruel Death, but also that he lived a miserable Life for us, and to have paid our Debt by both. *Bodinus p. 796.*

Answ. (1.) It is certain we cannot give too much Honour to Christ: But that is no true Honour which does not belong to him, and is not his due; of which the Scripture must be Judge, and not our Fancies. To say he did that for us which we have no ground from Scripture to say he did, does not conduce to his Honour. Now whether we have any warrant from Scripture to say he obeyed the Law for us, is our enquiry.

(2.) His living a miserable Life is part of his Sufferings.

(3.) If all saving Benefits be ascribed to his Sufferings, there arises as much Comfort from thence, as if they were divided between his Active and Passive Obedience.

There are some other Fourth or Fifth-rate Arguments pressed to serve in this Cause, but they are so inconsiderable that I don't think it worth while to insist upon 'em: Out of what has been said, answers may be easily shap'd to 'em. Therefore I proceed to,

Secondly, The Arguments against the Active Obedience or Righteousness of Christ, having a separate or distinct Interest in our Justification.

Arg. 1. That which belongs neither to Christ's Regal, Sacerdotal, nor Prophetical Office to do in our stead was not performed by him.

But to obey the Law in our stead belongs not to Christ either as King, Priest or Prophet.

Therefore to obey the Law in our stead belongs not to him; or was not performed by him.

As I never met with this Argument urged by any one, so I can't imagine what can be rationally answered to it, it is so plain and conclusive. To put it into Mood and Figure indeed requires another Syllogism, but that is not *tanti*, so long as the *medium probationis* is good.

Certainly it does no more belong to Christ to fulfil all Righteousness for us as Priest, than as Prophet or King: And yet it did belong to him as Priest to offer himself a Sacrifice for us and in our stead. If his being Righteous has any special Relation to any of his Offices more than another, I should think it must be to his Kingship: Partly because he is expressly called *King of Righteousness*, to answer the Name of his Type *Melchizedek*: And partly, because where he is called *The Lord our Righteousness*, it is in Relation to his Kingship: As was shew'd in the Answer to Argument the Fourth for the Active Obedience imputed to us.

But certainly Christ's Righteousness does equally belong to him in respect of all his Offices. He has a Righteousness as King, *Jer.* 33. 15. *Isa.* 11. 4. *Heb.* 1. 8. He has a Righteousness as Prophet, *John* 15. 15. and 17. 6, 8. *Mat.* 4. 23. He has a Righteousness also as Priest, *Heb.* 7. 26, 28.

Arg. 2. What Christ did or suffer'd in our stead, we need not do or suffer. But we are still bound to obey the Law; therefore He did not obey it in our stead.

That we need not suffer what he suffer'd in our stead, I gather from those Expressions, where it is said, *He was made a curse for us, to redeem us from the Curse of the Law*, *Gal.* 3. 13. And, *He was made Sin for us, that Sin might not be imputed to us*, *2 Cor.* 5. 21. with 19.

Because he underwent the Curse and Penalty of the Law, therefore we need not undergo it, but are excused from it. And the Reason hereof is plain, because the same Debt can't be requir'd both of the Principal and Surety: For then it would be paid twice. And this Reason will hold good, as well for the Debt of Obedience, as of Suffering. If we need not suffer, because Christ has suffer'd in our stead, no more need we obey, because Christ has obeyed in our stead. No Reason, I think, can be assign'd for any difference between 'em.

To this it is answer'd, That, although Christ died in our stead yet we must dye. So, though he obeyed in our stead, yet we must obey; but not for the same Ends and Purposes as he did. Christ

neither obeyed, nor suffer'd for the same Ends and Purposes for which we are bound to obey and suffer. As we don't suffer to satisfy Justice, so neither do we obey to Merit Life and Salvation thereby. This is the Substance and Strength of the Answer given to this Argument, which is spun out to great length by some. See *Burges*, p. 428. *Bodinus*, p. 816.

To which I Reply.

By Christ's Sufferings, true Believers who are united to him by a lively Faith, are absolutely freed from Suffering any Part of the Penalty of the Law, *Gal. 3. 13*. For though such Dye, yet their Death is quite of another Nature than Christ's Death was. His Death was his Suffering the Curse and Penalty of the Law; but the Death of such is a Blessing: It is a freeing 'em from all the Relicks of Sin; a Passage to Eternal Glory; a departure unto Christ; a putting off, or laying aside our Mortal Bodies, that Mortality may be swallow'd up of Life: So that though Christ's Death and ours be of the same Nature in a physical, natural Sense, both of 'em consisting in the Separation of Soul and Body, yet in a Moral Sense they are of as different Natures as can be. So that the Argument still holds good in regard of Suffering, that because Christ suffer'd, we need not suffer: And therefore the Consequence will hold good and valid as to the other Part, that if he obeyed in our stead, than we need not obey (for what Reason can be given why there should be any Difference between 'em?) But it is certain, we are still bound to obey, and that by the indispensable Law of our Creation; and therefore Christ did not obey for us; but by his Sufferings purchast Grace and Ability for us to obey, and has undertaken that we shall obey; as was shew'd.

Other Arguments are urged by some; but I think these may suffice to overthrow the separate or distinct Interest of Christ's Active Obedience in our Justification; or to prove that it is not imputed to us: Especially considering that the next sort of Arguments for his Passive Obedience only, tend to the Proof of the same Truth which now I come unto.

Thirdly, The Arguments for the Passive Obedience alone.

Arg. 1. The Scripture laies the whole stress of Christ's Performance for us upon his Sufferings: All the places that speak of what he did for us; relate to his Sufferings, *e. g.*

(1.) That famous Prophecy, *Isa. 53.* concerning Christ's undertaking for us, has a whole troop of Expressions which refer all

A Thesis, &c.

all of 'em to his Sufferings, *ver. 11.* By his *Knowledge* shall his *Righteous Servant* justify many; for he shall bear their Iniquities. It appears that Christ is in a capacity to justify many, and to make 'em Righteous in God's account, because he shall bear their Iniquities: The import of which last Phrase we may gather from those Expressions used concerning him in this Chapter: *ver. 4.* To have born our Grievs, and carried our Sorrows. *Ver. 5.* To be wounded for our Transgressions, and bruised for our Iniquities, and that the chastisement of our Peace was upon him, and by his stripes we are healed. *Ver. 6.* The Lord hath laid on him the Iniquities of us all: Which seems to be expounded, *ver. 7.* By [He was oppressed, and afflicted,---he is brought as a Lamb to the slaughter.] *Ver. 8.* For the Transgression of my People he was stricken. *Ver. 10.* It pleased the Lord to bruise him; he has put him to Grief; and it is expressed there, by [making his Soul an offering for Sin.] *Ver. 12.* Because he has poured out his Soul unto Death,---and he bare the Sins of many. All these Passages relate to his Sufferings, assigned as the Ground and Reason of his justifying many, *ver. 11.*

(2.) He has his Name given him upon this account, because He saves his People from their Sins, *Mat. 1. 21.* Which was only by the Sacrifice of himself. *Heb. 9. 26.* Now once in the end of the World, has he appeared to put away Sin by the Sacrifice of himself.

(3.) Where he himself gives us an account of his business in the World, He shows it was, in General, to bring Salvation to the World. *John 3. 17.* God sent not his Son into the World to condemn the World, but that the World by him might be saved. Which he does accomplish, partly, by showing us the Way to Salvation, *John 4. 34.* and *12. 49.* and *18. 37.* but Principally, by Suffering for us. *John 10. 18.* This Commandment (*viz.* to lay down my Life, *v. 17.*) I have received of my Father. So He tells, *John 6. 51.* That it is his Flesh which he gave (*i. e.* what he suffer'd in his Humane Nature, was) for the Life of the World.

(4.) The Apostles every where insist wholly upon this, when as they tell us, That He was deliver'd for our Offences, *Rom. 4. 25.* And that God deliver'd him up for us all, *Chap. 8. 32.* That He was made Sin for us, *2 Cor. 5. 21.* A Curse for us, *Gal. 3. 13.* A Ransom for all, *1 Tim. 2. 6.* A Propitiation for our Sins, *1 John*

A Thesis, &c.

2. 2. That *He gave himself for our Sins*, Gal. 1. 4. That *He tasted Death for every Man*, Heb. 2. 9. That *by his stripes we are healed*, 1 Pet. 2. 24. That *we have Salvation by his Sufferings*, 1 Pet. 1. 9, 11. And *are redeemed by his Blood*, ver. 18. 19. So where this Point is handled largely, viz. Heb. 9. all is laid upon his Blood, ver. 14. His Death, ver. 15. His Sacrifice, ver. 26. And Offering, ver. 28. He is the great Shepherd of the Sheep through the Blood of the Everlasting Covenant, Heb. 13. 20. And in many other Places, still all is laid upon his Suffering for us.

Arg. 2. We are expressly said to be justified by Christs Blood, Rom. 5. 9. *Much more now being justified by his Blood, we shall be saved from Wrath through him.* Let Justification be what it will, it is here ascribed to Christ's Blood: And one would think this one Place should be sufficient to put an End to this Controversie, and silence all Opposition, at least from those who pretend a readiness to acquiesce in it's Determinations.

Arg. 3. Not only Justification but all other saving Benefits are ascribed to Christ's Sufferings, as the Purchase thereof, e. g.

(1.) Redemption, Eph. 1. 7. *In whom we have Redemption through his Blood.* So Rev. 5. 9. And that

From the Curse of the Law, Gal. 3. 13. From all Iniquity, Tit. 2. 14. And from our vain Conversation, 1 Pet. 1. 18, 19.

(2.) Reconciliation, Rom. 5. 10. *We were reconciled to God by the Death of his Son.* He suffer'd to bring us to God, 1 Pet. 3. 18. So Col. 1. 21, 22. Eph. 2. 16. And that we might have Peace with God, ver. 17. *being made nigh by his Blood*, ver. 13.

(3.) Sanctification, Eph. 5. 25, 26. *He gave himself for his Church to sanctifie and cleanse it.* Heb. 10. 10. *We are sanctified by the Offering of the Body of Jesus once for all.* He washed us from our Sins, in his own Blood, Rev. 1. 5. *Which does cleanse us from all Sin*, 1 John 1. 7. *And purge our Consciences from dead Works, to serve the living God*, Heb. 9. 14.

(4.) Remission, Eph. 1. 7. Col. 1. 14. Heb. 9. 26.

(5.) Boldness of access to God, Heb. 10. 19, 22.

(6.) Crucifiedness to the World, Gal. 6. 14. and 1. 4.

(7.) Living unto God, 2 Cor. 5. 15. 1 Thes. 5. 10.

(8.) Deliverance from the fear of Death, Heb. 2. 14, 15.

(Lastly,) Eternal Life, Heb. 9. 15. For this cause he is the Mediator of the New Testament, that by means of Death for the Redemption of the Transgressions that were under the first Testament, they

they who are called might receive the Promise of the Eternal Inheritance.

Here you see all desirable Blessings both for this World, and the World to come are procured and purchast for us. But how? Why, all is by the Death, Blood, and Sufferings of Christ; so that there is no room for his Active Obedience to claim a distinct

separate Interest in any of 'em. Hence

Arg. 4. The Apostle Paul desired to know nothing (comparatively) but Christ and him crucified. It was his Sufferings that his Eye was principally upon.

To all these Arguments for the Passive Obedience alone there are commonly two Things answer'd. (1.) That though all Benefits are attributed to Christ's Death, yet not Exclusively or Negatively, so as to deny the other Acts of his Obedience, but because in this was demonstrated most eminently his Obedience, and also his Love to us. (2.) His Death is taken Synecdochically, by a chief Part intending the whole course of his Humiliation, which he did so willingly undergo, and which was at last consummated in his Death. *Burg.* p. 350. and 384.

To which I Reply,

(1.) This running to Tropes and Figures without Necessity is a sign of a bad Cause.

(2.) It seems to me very unreasonable to decline the proper, literal Sense without evident Cause (as all Interpreters acknowledge) and to impose a figurative Sense upon so many express Places when there's no Necessity for it; yea, when the whole tenor and current of Scripture runs in another Channel. If it had been only in two or three, or a few Places, and the greatest number had look'd another Way, it had been the more tolerable; but when every where, from first to last, all is ascribed to his Sufferings, certainly we ought to mould and shape our Conceptions to that, and not that to our Conceptions; except, as I said, there were a Necessity for it, by Reason of any plain Expressions that inforce another Sense. It must needs be much more reasonable to understand two or three Places in compliance with so many plain ones than to draw these to those; especially considering that those few may fairly admit of such a Construction as agrees with the generality, as has been shown.

(3.) Though the affirming of one does not necessarily imply the denial and Exclusion of another, yet when the Current of

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Scripture runs in strong one way, we should not admit of any thing else in Conjunction with that which is so often affirmed, without as good Evidence for it.

Having thus prepared my Way, and laid in such Provision, it's high Time now to wind up my Bottoms, and proceed to the last Stage of my Journey, which is

6. The Resolution, and Determination of the Question, which is this, *That the Active Obedience of Christ is, and must be included in his Passive.* Considering (1.) That it is certain, that though all that Christ did was for us, yet all was not done in our stead: And (2.) Since his Active Obedience cannot be reduced to any one of his Offices more than to another; nor his obeying the Law in our stead, to any one of 'em: Therefore, as I don't exclude his Active Obedience from a share in our Justification, so I do include it in his Passive. Though I don't deny it, yet I don't consider it as a distinct thing by it self, but as all-together making up one Righteousness for our Justification. Though I allow it to have a share, yet no distinct share or interest, so as to ascribe one Benefit (freedom from Hell) to his Sufferings, and another (right to Heaven) to his Active Obedience; but they jointly concur to both. For however we may distinguish these things in our Minds, or however they may be diversified in respect of their Objects, yet they were all one in Christ. The whole Obedience he performed, or yielded, whether to the Preceptive or Penal Part of the Law, was both Active and Passive. There was but one Even, uniform Course of Obedience performed by Christ from the first moment of his Conception to his yielding up the Ghost. So that we must by no means make his Active Obedience a distinct thing from his Passive, or assign it any separate Interest in our Justification, or any other Benefits purchased by Christ. As these Acts were not distinguished in Christ, so neither ought they to be consider'd by us as distinct things in themselves.

And thus now Christ's Active Obedience or Righteousness being here fix'd, and reckon'd to the account of his Sufferings, and as one with them, it will become reducible to his Priestly Office; which is the only Way I can apprehend, how it may come to be imputed to us; and so that difficulty, which the Argument against the Active Obedience of Christ infers, is removed.

The

The Conclusion then is, That the Sufferings of Christ including his Conformity also to the Preceptive Part of the Law (which was part of his Humiliation as well as the other) or, if you will, the whole Obedience or Righteousness of Christ, consisting both to the Preceptive and Penal Part of the Law (but not his Active Obedience consider'd by it self) is imputed to our Justification, and all other saving Benefits.

And thus much even Mr. A. Burgess, though he contend so earnestly and largely for the Active Righteousness of Christ, is fain to grant. Our proper Duty is not to divide his Active and Passive Obedience, or to attribute his Holiness to one End, and his Sufferings to another, but to look upon his whole Life and Death, as that full and integral Righteousness whereby we stand justified before God, p. 385.

So the Learned Bodius. *Unica tantum est reapse Christi justitia, quæ perfecta est Obedientia legi Divina, tam in vitâ, quam in morte præstita, tum pro peccato omni satisfactoria, tum etiam gratiæ omnis, & vitæ æternæ meritoria, in Eph. p. 818. b.* And again, *Colligimus, nec necessariam videri, nec in Scripturâ fundatam illam distinctionem justitiæ vel obedientiæ Christi in Activam & Passivam, quasi induas ejus partes reapse diversas, quin potius, ut vitæ Christi cruce quedam fuit perpetua, ita etiam in Christi morte & passione, actionem omnium nobilissimam elucere, quâ nempe semet in arâ crucis obtulit; actionem Charitatis, Humilitatis, Patientiæ, Fidei, Obedientiæ erga Deum, omniumque virtutum plenissimam. Adeo unica tantum statuenda sit Christi Obedientia, toto vitæ ejus tenore definita, sed per actus varios atque multiplices, Mediatoris Officio peculiari congruentes, &c.; quæ quidem diversi modo spectata, diversa quoque nomina sortita esset. Nam si personæ agentis, aut patientis statum respicias, demerito erit, & exanctio voluntaria; - si eam cum lege Dei compares, obedientia erit, vel justitia, vel legis impletio, & cum ea conformitas; si extremum demique ejus actum, terminumque consideres, Mors, vel Crux, vel Passio, vel Oblatio, cum Scripturâ dicetur. Page 797.*

This also is the Judgment of others.

Consider Christ from his first taking our Nature upon him, and all is but one ransom: for his very Active Obedience was Passive, and his Passive Obedience was Active. If he had not been Active in his Sufferings, they had not been satisfactory. Cotton of New Covenant, p. 155.

That

That Distinction of Christ's Active and Passive Obedience is needless; for his Active Obedience was Passive, and his Passive Obedience had activeness in it. *Burroughs Sermon on Col. 3. 11. p. 51.*

All Christ's Righteousness is made out of one meritorious Cause of our Justification. *Baxter of Justifying Righteousness, p. 31.*

The Historical Account of the Rise, Growth and Progress of this Controversie; you may find in *Baxter of Justifying Righteousness*, Chap. 1. and in *Burges's of Justification*, Part 2. p. 342. To which I may add, that the Question is handled at full length in *Burg.* p. 248. to the End: And in *Bodinus in Eph.* p. 791, &c.

July 2. 1696.

S. C.

POSTSCRIPT.

THE occasion of Publishing this Discourse now after it had lain almost Twenty Years in Obscurity, and though Mr. *Baxter* express his desire in Print long ago of the Publication of it, is this. I was requested by one from my Reverend and Learned Friend Mr. *John Humfrey*, to Peruse his Late *Tract of the Righteousness of God*, and to give him my Thoughts of it. Thereupon I sent him some Remarks, together with the following Discourse and *Thesis*, to acquaint him more fully with my Judgment in some things mention'd in my Remarks.

The Discourse happen'd to approve it self so well to him, that he gave it to the Bookseller to be Printed.

My Design at first in Writing, and now in giving Way to it's Printing, was not, is not, to gain Profelites to my Opinion in any Particular, but to the Truth. I don't set up for a Sect-Master, or Maker, but only make as strict a search after the Truth as I can; leaving every one to Assent or Dissent according to the Evidence of the Light that is here held forth. I desire nothing more, but that Truth may take Place.

I know there has been much ~~ever~~ written upon this Subject, and some things ~~of~~ since this was Composed, none that I know of in my Method, nor any thing like it. ~~It is~~ a regular Method; and therefore perhaps the Book may be ~~of~~ Entertainment upon that Account.

If any one be unsatisfied with any thing here delivered, let them consider that these Things following may be thoroughly considered.

1. That the Justification of a Sinner before God, is matter of pure Revelation.

2. The Scripture is the only Fountain which contains all Matters of Revelation, from whence alone therefore they must be drawn.

These Things are so plain, that none will deny 'em. The Scripture is the only firm and solid Foundation to build upon in this Case: Therefore all the doubt must be ~~in~~ the Superstructure and Building be duly raised upon this Foundation; now for the evincing and evidencing of this, consider.

3. I have recited all the Places of Scripture where the Word [*Justifie*] with all it's Relatives, is used, reduced to such a Method as I judg'd most proper and natural: So that there's no defect there. Then

4. I have distinctly consider'd every one of those Scriptures in it's proper Place, and given such a Sense of 'em as seemed to me most Genuine, by considering the Circumstances of the Text and Context, and comparing 'em with other Places: And if there be any Error, or Mistake, it must lie here; either by giving a false Sense, or a defective Sense: Now if any one can show me a Mistake in either of these respects, I shall be very ready to rectify it: And as far as I apprehend, there's no other Way to overthrow any Part of my Building: There's no other Way to break in upon me: For do but consider the Particulars. (1.) For my Design, it's only to make an enquiry after Truth: This none can blame me for. (2.) My Method is unexceptionable: But however that's of little Consequence to the Merits of the Cause. There no Point of Doctrine depends upon that. (3.) For the Subject-Matter of my Book, run over all the Contents of every Chapter. *The Nature of Justification. How the Righteousness of Christ concurs to it. The Nature of Justifying Faith. Of Justification by Works, &c.* Under each of which I handle all those Texts which belong to it, and give the Sense of 'em according to the best

A Preface
My Under-stander, this is the whole of my Book
you'll see that it contains nothing else than a Discourse upon
those Texts of Scripture that treat of Justification: So that
nothing can touch me directly and immediately, but knowing some
Mistake in some of the Places I handle: As in the
of procedure, as to say, *This is a Popish, a Socinian, an Arminian*
Sense or Opinion: This does not agree with such a School-Doctrine
&c. I shall not concern my self about it: This is Forreign
my Purpose, and will not affect me: As one said when he was
laught at, *at ego non irrideor*, so I will not be provok'd. I pro-
voke no one by Name; I aim at no particular Person; I meddle
with none of those hot Contests that have been started of Late
among us (because this is older than they.) And as I give others
leave to abound in and enjoy their Sense, so I expect the like Li-
berty to be allowed to me: Or else I shall take it. If any one
will receive what I here offer, let him receive it; if not, I have
done my do, and intend no Contention on this Subject.

Wiccomb, Sept.
18. 1697.

Sam. Clark.

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F I N I S.
